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Trinity Lutheran Church,

Reading, Pa.

Erected 1791-1794.
Remodeled 1851-1852.
Renovated 1893-1894.

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THE HISTORY

OF

Trinity Lutheran Church,

READING, PA.

1751 - 1894.

BY

JACOB FRY, D. D.,

Pastor.

Reading, Pa., 1894.

PUBLISHED BY THE CONGREGATION.

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PREFACE.

On Trinity Sunday of this year, 1894, Trinity Lutheran congregation of Reading, Pa., celebrates the one hundredth anniversary of the completion and consecration of its venerable church edifice. Much already has been done in preparation for that celebration. The magnificent Memorial Chapel, erected in 1891-92 by William A. Arnold and Samuel H. Kutz, is a memorial not only of their parents but also of this event. This was followed by a complete renovation of the church itself by the congregation, including the rebuilding of the steeple, new memorial windows, altar, lectern and other articles of church furniture, a new gallery front, and general improvements.

For some time I have thought the best memorial, and possibly the most useful and enduring of all, would be the writing and publication of a history of the congregation. The present building is a century old, but the congregation's history goes back to 1751. It is, therefore, one of the oldest, as well as one of the largest and most important of the Lutheran congregations in America. With the exception of several newspaper articles, written by the late H. H. Muhlenberg, M. D., and published in the *Missionary* in 1857-58, its history has never been written.

When I began the search four months ago for material for this history, I expected to find a very limited supply, but as the search proceeded, I was surprised and delighted to find how abundant it was.

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Much of it was fragmentary, but in putting together what accumulated from various sources, it was found that these separate links formed a continuous chain, and made a story almost unbroken from the beginning until now. When I became pastor of the congregation there was put into my care, besides the usual church records, a small chest containing, it was said, "old papers of no value," consisting of accounts, bills, receipts, etc., etc. In these were found many curious facts which have formed the missing links and have proved to be of the greatest value.

Fortunately before the late Rev. Dr. Mann became disabled by illness, it was suggested to the Vestry that they employ him to secure for us copies of all correspondence, items and facts he had discovered, in preparing his Notes to the Halle reports, which referred to this congregation and its pastors. Dr. Mann undertook the task, and three years ago put into the writer's hands the results of his work. Both were surprised at the amount of material he found, especially among the letters of Henry Melchior Muhlenberg. These letters will give to this history an interest and value beyond our own congregation, and add new lustre to the character and wisdom of that eminent man.

This history is therefore prepared and published as the writer's contribution first of all to this centennial of Trinity Church, and also to the history of the Lutheran church in these United States.

I am sorry I did not begin the work a year sooner, so as to have had time to give more attention to its composition. The extraordinary labors of a large parish, especially between Christmas and Easter, to-

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gether with my work at the Seminary, left too little time for careful writing. Not that any line of investigation has been neglected, but in the presentation of what was gathered, more care should have been taken. As it was important the book should appear no later than the centennial celebration, it was not possible to re-write any of its pages.

In this work I have been greatly aided by several brethren, whose assistance has enabled me to work more rapidly than otherwise could have been done. I take pleasure in acknowledging such assistance given me, especially by Rev. F. A. Muhlenberg, D. D., LL. D., in the translation of some old documents, and Rev. J. W. Early in furnishing some facts from the older minutes of Synod in his possession. I have already mentioned the material furnished by the late W. J. Mann, D. D., LL. D., and acknowledge my indebtedness to his edition of the *Halle Reports with Notes* for a number of facts pertaining to the earlier pastors of the congregation. I am also under obligations to Rev. H. E. Jacobs, D. D., LL. D., for some matter obtained from the archives of Synod, and to Mr. Montgomery's *History of Berks County* for various items of local information.

In the preparation of this history the most attention has been given to the earlier years. What has happened in the last fifty years is a matter of record, and those who desire can readily find full details of things here given in brief statements. But the history of the first fifty years had to be rescued from oblivion. The sources of information were so fragmentary and scattered, and the information itself so

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important and interesting, that I felt justified in giving minute details. And I have preferred to let these tell their own story, and have reproduced many of them in their original form, rather than to attempt to tell their story in my own language. While their introduction makes the composition of some chapters somewhat disjointed, to the student of history they will add interest to the book.

In some respects this history should close with the year 1864, as the present pastorate in this congregation began in 1865, and no man is competent to write a history of times in which he is as prominent an actor as the pastor of a church must be. But as my pastorate covers nearly one-third of the century of which this book is specially a memorial, its history would be incomplete if not carried down to the present date. The difficulty and delicacy of the situation have been met by giving only such facts of these years as was necessary to make the story complete, and I have felt a freedom in doing this from the fact that the book is a history of the congregation rather than a biography of its pastors; and also because these thirty years have been years of harmony and peace, without any divisions or contentions which might prejudice the writer's judgment or warp his words.

While this history has grown from an expected pamphlet into a book, the size of the volume will not reveal the amount of research and labor its preparation required. To be worth anything, history must be accurate. Some things required days of patient investigation, which are told in a single line. But though a congregational history will have too limited a sale to be pecuniarily profitable, I do not regret the

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time and labor it has required. It became to me a work of absorbing interest and positive delight. My only regret is that this important work was so long neglected. For nearly thirty years I have been like a man walking through the halls of a palace without ever trying the doors of chambers which seemed closed, and wherein wonderful treasures have been stored. Now that they have been explored, I am only beginning to realize what a story of trials and triumphs forms the history of the congregation in whose service one-half of my life has been spent.

I send out this history of "Old Trinity" with the prayer, and in a hope which amounts to assurance, that the members of the congregation who read these pages will rise from the perusal with a higher appreciation of the heritage they have received from their fathers, a deeper love to their spiritual mother, and a more earnest consecration of their services and talents to her welfare and prosperity.

J. FRY.

Festival of The Ascension, 1894.

P. S.—The writer is indebted also to Rev. J. Nicum, D. D., of Rochester, N. Y., for a copy of a letter found by him in the archives at Halle. It is a petition from the vestry of this congregation, sent in the fall of 1758 to Rev. F. M. Ziegenhagen, of London, and forwarded by him to the fathers at Halle, asking that a pastor be sent for this congregation. It states their great poverty and distress because of the Indian wars, and that they could not promise more than £40 and a respectable parsonage. It mentions that Reading then had 200 German families, at least 90 of which belonged to the Lutheran Church. It appears to have been written by Adam Fred. Langjahr, whose name does not occur in our Records. The letter came too late to be inserted in its proper place, on page 35 of this history.

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CHAPTER I.

1751-1753.

The Beginning.

REVS. T. WAGNER AND H. B. G. WORDMAN.

The history of Trinity Lutheran Congregation of Reading begins with the history of the town itself. Reading was formally laid out as a town by the agents of Richard and Thomas Penn, sons of William Penn, and the proprietors of Pennsylvania, in 1748. It was named after their native town of Reading, in Berkshire, England, which fact also gave the name of Berks to the county, when it was separated from Philadelphia county, in 1752.

For many years prior to these dates the surrounding country had been settled by people of various European nationalities, comprising Swedes, English, French Huguenots, Welsh and Germans, the latter largely predominating. In religion these Germans were almost equally divided between Lutherans and Reformed. The Lutherans had organized congregations and erected churches at Tulpehocken, Moselem, and other points now in this county, for many years before Reading existed.

The precise date of the organization of Trinity Congregation is not known. Unfortunately no records were made prior to the ministry of Rev. Schumacher. The two communion tankards, made of pewter, and still in possession of the congregation, have the following inscriptions:

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The dates most probably refer to the years when they were made, as we have seen it stated similar inscriptions are found on the communion vessels of other old congregations. Mr. Schumacher, who began the church records, marked the first pages 1751; and from this year the congregation has dated its beginning. The first entry in these records is that of the baptism of Henry, child of Abm. and Margaret Brosius, born August 20, 1751, and baptized August 24th, by Rev. Wagner, the sponsors being Henry Brosius and Philip Jacob Meyers and wife Maria Barbara. A blank page was ruled and dated 1751, before this entry was made, so as to allow the entry of other baptisms which had taken place prior to this. Another blank page follows, and then comes the second entry, that of the baptism of Philip Henry, child of Hans Jurg Engelhardt and wife Margaret, born February 3, 1752, and baptized in October of the same year by Rev. Schertlein.

A record is preserved of a congregational meeting held on the festival of the Epiphany, January 6, 1752, at which it is stated the church officers were re-elected, showing the existence of an organized congregation prior to that date.

It is altogether probable that the first preacher who gathered the Lutherans residing in this locality and organized them into a congregation was Rev. Tobias Wagner, whose name appears in the record of the first

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baptism mentioned. He was a great-grandson of the celebrated theologian, Dr. Tobias Wagner, chancellor of the University of Tubingen, who died in 1680. His great-grandson was pastor at Horkheim, on the Neckar, when following the promptings of a roving disposition, and against the advice of relatives and friends, he determined to emigrate to America. He arrived with his family and with other German emigrants in 1742, the same year when Rev. Henry Melchior Muhlenberg came to this country. His first residence seems to have been with the Lutheran colony settled at Waldeboro, Maine. As Muhlenberg was immediately recognized as the head and chief adviser of our scattered churches in this country, Mr. Wagner importuned him to recommend him as a suitable pastor for some Lutheran congregation in the province of Pennsylvania. Muhlenberg, who was always willing to extend a helping hand, after some efforts succeeded in securing him a call from the large Lutheran congregation at Tulpehocken; and it was during Mr. Wagner's ministry there that he officiated on April 22, 1745, at the marriage of Muhlenberg to Anna Mary, daughter of Conrad Weiser, so widely and favorably known throughout this section and the entire province of Pennsylvania, as the agent and interpreter of the government in its dealings with the Indians.

Mr. Wagner's ministry at Tulpehocken terminated in 1746, and on April 30th of that year he moved to this vicinity "on the road towards Easton," where he purchased some land and kept a store, and at the same time served the congregations at Alsace and Schwartzwald. As soon as the founding of Reading

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was determined and houses were erected, he began preaching here, holding services in a private house. His efforts were successful and a congregation was organized. The beginning was small and humble, but that which was planted grew, and the congregation to-day is one of the strongest in the land.

The record of the congregational meeting referred to is interesting, and we give a translation of it.

"IN THE NAME OF GOD THE FATHER, AND THE SON, AND THE HOLY GHOST. AMEN!

It has pleased the only wise and immortal God, to whom belong praise, glory and honor, that we should become acquainted, in this land also, with His paternal and gracious favor, that the clear light of the gospel in its purity, in the face of Jesus Christ, should here also be publicly spread abroad. We acknowledge and confess the Divine mercy in this respect, and give thanks for this benefit, to the Triune God, and humbly pray that He would preserve, in their purity, for us and our posterity, His dear, precious and saving word, grounded upon Moses, the Prophets and Apostles, Christ, however, being the corner-stone of them all, and His holy Sacraments, for the strengthening of our weak faith.

May He be especially a Protector of His church, in her suffering and militant condition, here on earth; grant it continually faithful teachers, who may be patterns of their Lord Jesus Christ, both in doctrine and also in life, in accordance with the principles of the Augsburg Confession and the Symbolical Books, so that here also, in this land, the kingdom of Christ may be continually advanced more and more, and many souls conducted to heaven. May God Almighty, the Father of our Lord Jesus Christ, grant this, through the gracious existence of the Holy Ghost. Amen.

This day, January 6th, 1752, it was deemed necessary, for various reasons, particularly on account of the erection of a church, to call together the Evangelical Lutheran congregation, and there were again elected, by

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those thus assembled on the above mentioned day, as Deacons for the present year, viz.: Peter Schneider, Christian Brentzer, William Marx and Abraham Brosius. Further, on the same day, for the building of the church, there were elected as a Building Committee the above named Peter Schneider and John Oerhle. It was also determined by the same persons assembled together, that it was highly necessary to adopt earnest measures, in the name of God, to prepare the way for the erection of a church for the Evangelical Lutheran congregation, which has no other foundation than solely and alone upon the unaltered Augsburg Confession. Those persons who conform to this religion, without the least hypocrisy or misgiving, and desire to render assistance, and equitably contribute to it; those also who are willing to become regular members of it and to give something for this building, can signify, over their own signatures, what they are willing to give; all such persons, who thus bind themselves, are assured that they shall be and remain genuine members of the congregation, provided they continue steadfast in the true Christian faith; if, however, such individuals are discovered to be despisers of God and His people, they shall be excluded from this congregation. That those, therefore, who promise money and assistance for the building of this church, may show their sincerity, be it resolved, that each one be obligated to pay £10, Pennsylvania currency, towards it, that the Building Committee and Deacons may be able to go forward more confidently and without hindrance."

This is followed with the statement that forty-nine names were appended to it, which would indicate the number of families connected with the congregation.

The ground selected on which to erect the church consisted of two lots each 60 feet wide, on North Sixth street (then called Duke street), and 230 feet on Washington street (then called Thomas street), and marked Nos. 406 and 407 on the plan of lots as laid out by Thomas and Richard Penn. Conrad

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Weiser, who had built a house in 1751 at the corner of Penn and North Fifth (then called Callowhill street), to be used as a store and trading-post with the Indians, interested himself in securing this ground for a Lutheran Church, and the original deed states the ground was conveyed by the proprietors to him and Abraham Brosius "as trustees for the religious society of Lutherans residing in the town of Reading." The deed recites that the application for permission to take up this ground was made in 1752, and that the application was favorably regarded and permission given. The deed was finally executed and recorded in 1754, the consideration money being "five shillings, lawful money of Pennsylvania," together with an annual ground rent of "seven shillings, sterling money of Great Britain," dating from 1752, when the ground was occupied by erecting the church. The deed is signed by James Hamilton, Lieutenant Governor of the Province of Pennsylvania.

Conrad Weiser died in 1760, and in 1763 his widow and sons, Peter and Samuel, together with Abraham Brosius, executed another deed, conveying the property to William Huttenstein, Andreas Engel, Christopher Witman and Henry Hahn, "in special trust to and for the sole use, benefit and behoof of the members of the Lutheran congregation of Reading."

The erection of the church building was commenced in the spring of 1752. Tradition says it occupied the position of the present parsonage, possibly nearer the centre of the lots. This is confirmed by the fact that in digging the cellar for the parsonage in 1866, pieces of wall were discovered, which doubtless belonged to the foundation of the church.

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It was a wooden building, constructed of logs after the manner of building in those days, of good size, with galleries on three sides, and surmounted with a steeple. Among the old papers belonging to the congregation is a bill of sale of the materials of this building, in 1795, after the new church was completed and used. In this bill of sale it is stated the building would be offered in two sections, the "northernmost" and "southernmost." The church, therefore, stood north and south, facing Washington street, and the pulpit must have been on the eastern side, as the sections of the gallery put up for sale are described as on the north, west and south sides.

An article in the *Lutheran* of September 25, 1873, by the late Rev. H. M. Bickel, a native of Reading, confirms this statement. He says it was "a block church, which stood about the middle of the church yard, directly opposite where was, until the parsonage was erected, the wide gate, and not on the site of the present church. We have as our authority the testimony of an aged lady, now in the ninety-fourth year of her age, who remembers well the old block church. She was eleven years old when it was demolished. She had frequently been in it. It was a one-story building with galleries on three sides, north, west and south. On the north gallery stood the organ, and on the east was the chancel and pulpit. The entrance was on the Washington street side."

Several bells appear to have been purchased and put in the steeple. Dr. H. H. Muhlenberg found in 1857, among the old papers of the congregation, the following bill:

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PHILADELPHIA, May 1, 1755.

"ABRAHAM BROSIUS & CO., DR. TO HENRY KEPPLE.
October, 10, 1754, to one clock with a bell, - £44, 15, 10
April 20, 1755, to one bell, - - - - - - - £25, 8, 2."

This paper we have not found. But among the items of expenses and contributions given in the old minute book is this statement:

"The bells were ordered from England by Mr. Henry Kepple, of Philadelphia, and subsequently delivered by order of Henry Hahn and Abraham Brosius, vestrymen of the congregation, and cost 70 pounds and 4 shillings."

Thus it appears the first church had a clock and two bells. That there was a clock appears also from the fact we find the treasurer crediting himself with paying fifteen shillings, on November 29, 1765, "for repairing the church clock and making it right."

They were not the two bells which were displaced by the present large bell in 1889, as those were purchased and put in place after the steeple was erected on the present building in 1833. The only bell on the first church of which we have positive knowledge was the second one mentioned in Mr. Kepple's bill, as it bore that date, cut in the metal, 1755. This bell was transferred to the present building and for many years was daily rung for the convenience of our citizens.

When the present pastor took charge of the church in 1865, he found this small bell no longer in use, but set aside in the belfry. After St. Luke's chapel was built, in 1867, this bell was loaned to that mission and used there for a number of years until it became cracked, when it was brought back to Trinity Church. The clapper and a section of the bell bear-

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ing the date 1755, are preserved among the relics of the congregation.

The need of a convenient place of worship was so urgent that the congregation began to use the church before it was completed. The contributions were in small amounts, but it may be interesting to read the names of some contributors. We copy the following list: Christian Brentzer, Abraham Brosius, Casper Zinn, Andreas Scheck, Eberhard Martin, William Huttenstein, John Ohrlen, Peter Weiser, Andreas Wolf, Hans Martin Gerigh, George Domm, Moses Heymann, Adam Widman, Michael Fichthorn, Jacob Erpff, Michael Holich, Henry Pfeffer, Jacob Kusser, John Christoph Leeman, Nicholas Schabhardt, William Marx, Peter Schneider, John Kissinger, Philip Jacob Meyer, Henry Reitmyer, Frederick Polland, Alexander Klinger, Christopher Widman, Philip Erpff, Christian Cammerer, Adam Schlagell, Martin Carst, Michael Wahrlich, Peter Drompor, George Michael Grother, Hieronymus Eichelberger, Henry Hahn, Hans Jurg Sauerbrey, Jacob Rabalt.

Money was also borrowed and it is recorded that William Allen, of Philadelphia, loaned the congregation sixty pounds, Pennsylvania currency, upon a bond signed by four members of the congregation.

When the Lutheran Ministerium met in Germantown, October 1, 1752, the congregation sent a delegate and applied to be received into the "United Congregations," as the Ministerium or Synod was then called, and presented a petition, signed by eighty-two members, that a pastor should be sent them to preach the first sermon in their church and establish good order in the congregation. This would

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indicate that Rev. Wagner was no longer considered their pastor, and that Conrad Weiser, the father-in-law of Muhlenberg, interested himself in securing a connection of the new congregation with the Ministerium.

Muhlenberg came himself, by appointment of the Ministerium, and preached the first sermon in the church on October 15, held communion and baptized several children.

While at Reading Muhlenberg tried to induce the congregation to come to peaceful terms with Mr. Wagner. The effort was not successful, and Wagner, instead of thanking Muhlenberg for his unselfish and fraternal act, published a pamphlet in which he manifested great bitterness against Muhlenberg, charging him with heresy because he did not use the word "*true*" in the administration of the Lord's Supper, and in baptism addressed the questions to the sponsors and not to the child.

Unfortunately Mr. Wagner seems to have been a man whose ways and manners were not calculated to win the esteem and love of the people to whom he ministered. This was the case at Tulpehocken as well as at Reading. His want of success he always found in others and failed to discover it was largely in himself. Notwithstanding Muhlenberg's repeated acts of disinterested kindness to him, he became one of his most violent opponents. He never joined the Ministerium, but preferred associating with a class of independent preachers who had come to this country more in the spirit of adventure than in the spirit of the gospel, or for the fulfillment of their sacred calling.

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The influence of these men was long felt in this part of the State in their hostility to the Ministerium and to the fathers sent out from Halle to establish sound doctrine, true piety and good church order among the early Lutherans who had settled here.

Mr. Wagner continued to reside in this neighborhood after his pastoral relation with this congregation had ceased, and occasionally performed ministerial acts for its members. Several baptisms are recorded in our books which he performed, and a remarkable entry is found as late as the middle of 1754, when a daughter of Rev. Tobias Wagner and wife, Maria Christina Dorothea, was born and on account of its weakness was immediately baptized, and subsequently the baptism was publicly acknowledged and the child presented in the church, the witnesses or sponsors being Rev. N. Kurtz, of Tulpehocken; Rev. J. S. Gerock, of Lancaster; Rev. J. P. Michael, Reformed pastor in Reading, and the wife of Henry Cartens. This entry is in the handwriting of Rev. D. Schumacher, at that time pastor of the church. It suggests two things, the custom then of public announcement in the church of baptisms which of necessity had to be performed privately, and also that Rev. Wagner at this time was on friendly terms with the ministers who were connected with the Synod or "United congregations."

In 1759, he with his wife and one daughter returned to Germany, where he died in 1775. His other children remained in America, and among their descendants may be found names of great eminence, as those of the Wagner and Stille families of Philadelphia.

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When the congregation sent a delegate to the Ministerium at Germantown in 1752, they also petitioned that a collection be taken in all the "United congregations" to enable them to complete their church. But as many of them were engaged at the same time also in securing houses of worship and other necessary work, it could not be granted. The connection, however, was then formed, and Trinity congregation at Reading has remained in unbroken union with the Ministerium unto this day.

The congregation now had a church but no pastor. Their attention was directed to Rev. Jacob Frederick Schertlein (in the church records it is written *Schœrtly*), who was settled at Macungie and was serving a number of congregations in that vicinity. He visited Reading repeatedly and a number of baptisms are entered in the books administered by him. He had been a pastor in his native country of Wurtemburg and came to America in September, 1752, and, after a short stay in Lancaster, bought land and settled at Macungie. Two things prevented the congregation from uniting on him as their pastor, one being the fact that he could not serve them oftener than once in three weeks, and the other that on the occasion of his visit the subject of his sermon was the "Pragmatic Sanction," a diplomatic transaction by which Charles VI, emperor of Germany, settled his dominions on his daughter Maria Theresa, which excited great interest and opposition at the time, but finally was confirmed by the Diet of the empire, and sanctioned by most of the European powers. It may have been a learned and earnest discourse, but did not satisfy the simple people of Reading, who were

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hungry for the bread of life. He preached, however, on several occasions in the early part of 1753, and in March of that year administered the Holy Communion to the congregation.

Their next choice was very unfortunate, as it fell upon Rev. H. B. G. Wordman. He was highly educated and possessed a powerful voice, but also an ungovernable temper. He preached by invitation on May 20, 1753, and was chosen pastor. The call extended to him was entered in full in the church records, and as it is of interest we give the following translation :

"As the Evangelical Lutheran Church of the town of Reading and the adjacent townships of Alsace and Schwartzwald have united in electing as their regular pastor and preacher the Very Reverend Master Henry Borchard Gabriel Wordman, and the same person has accepted the call thus given him, and it is now the duty of the subscribers, the elders and deacons of the said congregation, to extend to the same a regular written call and commission ; we commission, therefore, in the name of the entire congregation, the above named Henry Borchard Gabriel Wordman to be our regular teacher and pastor ; to teach and preach to us the pure word of God as it is contained in the sacred Holy Scripture, in accordance with the principles of the Unaltered Augsburg Confession ; administer the sacraments, visit the sick, and in general perform all the duties which are proper for and belong to a faithful Evangelical Lutheran minister.

For which services we bind ourselves to pay our above named pastor annually the sum of £60, Pennsylvania currency, and to furnish him with a house, rent free, and wood without charge.

Finally we obligate ourselves mutually in this respect, that the pastor, as well as we ourselves, shall have the privilege of terminating this contract after three months' notice. We certify to the correctness of the

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whole of the above stated particulars, by affixing our individual names.

READING, June 4, 1753.

Peter Schneider,	Peter Baum,
Philip Jacob Mayer,	John Wendel Heitz,
George William Marx,	Andreas Engele,
Christi'n Sam'l Barchman,	Michael Fichthorn,
John Haberacker,	Joseph Brendlinger,
Adam Reiffle,	Peter Rapp,
Theobald Baum,	John Ohrle,
Jacob Spengler,	Henry Fred. Degenhardt,
Martin Gerich,	Henry Hahn,
Hans George Sauerbrey,	Henry Reitmier,
Casper Koberling,	Fred. Wendish.
John George Shultz,	

Mr. Wordman accepted the call and entered immediately on his duties. The church building had been completed and was finally dedicated on Trinity Sunday, June 17, 1753, and the church received the name of

THE HOLY TRINITY CHURCH.

At the same service the following vestrymen were installed: Peter Schneider, Philip Jacob Meier, William Marx, Henry Hahn, Peter Weiser, Christian Barchman, Eberhard Martin, Henry Reitmeier, Frederick Wendisch, Michael Fichthorn. *From Alsace:* Jacob Spengler, Adam Reiffle. *From Schwartzwald:* Martin Gerich. *Deacons:* George Sauerbrey, Alexander Klinger, Peter Drompor, John Kissinger.

It appears that Conrad Weiser composed a hymn or poem for this occasion, which is of remarkable excellence, both in its sentiment and form. It consists of thirteen verses and is given in the appendix, marked (A). We give a translation of the first two verses, made at our request, by Thomas C. Zimmerman, Esq., of this city:

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"Jehovah, Lord and Mighty One!
Hear, Thou, our childlike calls;
To all who stand before Thy face
Within these sacred walls,
Incline, dear Lord, Thy gracious ear,
Nor cast aside our fervent prayer,
For sake of Thy dear name.

The people of Thy covenant
Now consecrate this place;
Reveal, O Lord, from out the cloud
The splendors of Thy face,
That it may flood this house with light,
And banish evil from our sight,
For sake of Thy dear name."

Mr. Wordman's ministry, which began so auspiciously, was doomed to a short continuance and sad termination. A month later the Vestry felt constrained to give official notice to him to quit, and all affixed their names to the following:

"We whose names are hereunto subscribed, herewith give notice that we have found, in the short period of time Rev. Wordman has spent here, that we are obliged to give him notice to quit on account of the miserable circumstances which have taken place, and in future not to recognize him as our minister; and yet from kindly considerations to pass over in silence the reasons for this course.

May God grant him power, in some other place to which he may be called, to have better fortune and more success, and to live with greater satisfaction to his family and congregation. Amen." (Signed by the Vestry, July 9, 1753).

For some reason the time specified in his call was extended, and he remained in Reading until December 20, when he returned to Lancaster with his family, after he gave the following bond or receipt, in the presence of Conrad Weiser, who is styled the attorney or "patron" of the congregation.

"Received, Reading, December the twentieth, A. D. 1753, of the within named subscribers, the sum of five

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shillings, being in full of all accounts, debts, dues and demands whatsoever due or becoming due to me, the within agreement, or any other whatsoever. And I do hereby acquit and forever discharge the said subscribers, for all and singular the covenants, restrictions and obligations, mentioned, comprised and contained in the within agreement. And further, I do hereby acknowledge the within agreement to be utterly void and of none effect, to all intents and purposes, as if the same had never been made.

Witness my hand the year and day above.

Witness present: H. B. G. WORDMANN.

CHRISTIAN BUSSE, BENJAMIN LIGHTFOOT.

Had the congregation listened to Muhlenberg's advice to do as the Lancaster Lutherans did, send a petition to the church authorities of the Dukedom of Wurtemburg to send them a suitable pastor, or even had taken care to inquire into Mr. Wordman's character before electing and calling him, they would have been saved this sad and mortifying experience. A true minister needs other qualifications besides a sonorous voice. His record at Lancaster, before he came to Reading, was very unsavory, as he not only headed a disorderly faction which had divided the congregation there, but was guilty of shameful treatment of his wife and family. From the wording of the notice to quit, we infer some similar act of cruelty was the occasion of the sudden termination of his ministry here. As he did not belong to the "United Congregations and Ministers" or Synod, there was no body to whom he was responsible nor to take his office from him.

The record states that he returned to Lancaster, but he subsequently went to Virginia and the Carolinas and preached for a time in Charleston, after which his name disappears.

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CHAPTER II.

1754-1763.

Pastors Schumacher, Hartwig and Hausibl

The next pastor was Rev. Daniel Schumacher, who began his ministry in the spring of 1754. While his ministry was also short, he did a service for which we should ever hold him in grateful remembrance: that of beginning the church records still in possession of the congregation. All we have given heretofore from these records is in his handwriting, showing his care and diligence in gathering up and putting on record all facts concerning the founding of the congregation, the building of the church, and the acts of his predecessors. In the beginning of the volume in which the baptisms, communicants, marriages and funerals are recorded, he gives in Latin a statement concerning himself, of which the following is a translation:

"I praise and glorify Almighty God, Creator of heaven and earth, whose grace, favor, kindness and good-will towards man is unspeakable, that He has pointed out a way for me, through many difficulties and dangers, to go from one place to another for the purpose of establishing the glorious kingdom of God, founded by the blood of Jesus Christ our Saviour.

I arrived here from my native country of Hamburg (Germany), and came into the so-called province of Nova Scotia, and in the city of Halifax and at Lunenburg I preached the gospel to the brethren professing the Lutheran religion. In the former and latter city at that time Evangelical ministers and school teachers

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were opposed. There was nothing remaining there for my support, inasmuch as the people were poor and the rulers had no concern about advancing evangelical truth. I left in a miserable condition, both as regards myself and the care of their souls. Thence I went to New York and afterwards to Philadelphia, until the providence of God pointed out my way to this town of Reading. Here there was a wretched state of ecclesiastical affairs, because shortly before a man by the name of Wordman had been suspended from his office. The officers of the congregation offered me the office of the gospel in the new church, after a sermon delivered on Sunday, *Oculi*, March 17, 1754, on the subject of keeping the divine word in the heart.

May the thrice great and blessed God, whose benefits are very great, be my support in this new field of labor, that many may be converted and established in the faith of Jesus Christ, that the kingdom of God may be enlarged and extended from one sea even to the other, be crowned with many souls, and be propagated to distant posterity.

So writes *Daniel Schumacher*. Romans 1:22."

In the Halle Reports, Muhlenberg speaks of him as a "candidate of theology." When he came to Muhlenberg he brought letters of commendation from Rev. J. A. Weygand, of New York, but for some reason his ordination was not acknowledged, and he was never admitted into the Ministerium. He always affixed the letters V. D. M. (Minister of the Word of God) to his name in the church records.

Among the items he entered in the church records is the fact that on August 1, 1754, the congregation at Lancaster presented to this congregation a communion cup, a dish for the communion bread, and a baptismal basin.

He also states that the altar had been presented by Christian Brentzer and wife Catharine, and a white

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altar-cloth by Eberhard Martin; a baptismal vase by Anna K. Sauermilch; a dish for the sacramental cup by Philip J. Rohrbauscht, and "Master Trury, an Englishman," presented a collection plate.

None of these gifts have been preserved, unless the collection plate may be one of the six old plates formerly used in the church. An interesting relic of these early times is a small round box, six inches in diameter and three high, used for keeping communion bread, covered with leather stamped on the lid with the words RETENS—DAUN, beneath which are the letters NK.

During Mr. Schumacher's ministry the Lutheran and Reformed congregations unitedly sent a petition, dated December 10, 1754, to the trustees residing in Philadelphia, of the "Charity Schools" recently established in various localities in eastern Pennsylvania. A society had been formed, and received assistance from benevolent people in England, to establish free schools in Pennsylvania, in which German and English should be taught, and pastors appointed to teach the catechism.

The civil and spiritual condition of the German colonists was set forth in a very unfavorable light. Rev. W. Smith, D. D., first provost of the University of Pennsylvania, was particularly active in this direction and wrote letters to influential persons in England and stirred up an interest in the condition of the province of Pennsylvania. Dr. Mann believed his aim was to counteract the dominant Quaker element, and that for this there were ample reasons in the condition of things.

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Dr. Smith and his coadjutors, including Benjamin Franklin, James Hamilton, W. Allen, Richard Peters, etc., made efforts to gain influence with the German settlers, to qualify them by instruction in the English as well as in the German, fully to identify themselves with the interests of the commonwealth in which they lived. It was, however, unnecessary for them to speak of the danger that the Germans might be open to French influences, or relapse into the errors of Popery. That charity schools should be established among them, the Germans, who everywhere appreciated schools, could accept only because of their poverty. Such a school was opened in Reading, and on July 24, 1755, Muhlenberg was appointed "catechist" for the Lutheran children in the charity schools at the Trappe, New Hanover, Vincent and Reading. We know nothing of the practical result of this appointment; but we know that the whole scheme of the charity schools was given up after a few years' trial.

Rev. Schumacher served other congregations in this vicinity at the same time, and he resigned the Reading congregation in September, 1755, his pastorate continuing but a year and a half. There is nothing to indicate the cause of his resignation, unless it was the fact that he was not received into the Ministerium. For some years subsequently he served congregations in the upper part of this county, and in Lehigh county where he organized several congregations and remained until his death.

The vacancy thus formed in Trinity's pulpit continued for several years, the congregation having only occasional supplies. During this time one baptism

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is recorded as performed by Pastor Kurtz, of Tulpehocken, and another by Rev. Wagner, who still resided in the neighborhood.

From December, 1757, to April, 1758, Rev. John Christopher Hartwig served the congregation as a supply rather than as regular pastor. In his records in the church books he styles himself "pastor *pro tem.*" He was a man of excellent education and good Christian character, who came to America in 1746, and took charge of congregations along the Hudson river. He became greatly attached to Muhlenberg and subsequently assisted him at the Trappe. From there he came to Reading, doubtless urged to do so by Muhlenberg himself. It was not the fault of the congregation he remained here so short a time. With all his excellent qualities he seems to have been a man of a restless spirit and a roving disposition. He had many eccentricities and never married. He afterwards returned to New York State, where he spent the remainder of his life. He was a man of means and left his estate for the founding of a seminary for the education of young men for the Lutheran ministry. Hartwig Seminary, in Otsego county, N. Y., became thereby the first Lutheran theological school established in this country.

Surely these times were very trying to our fathers who established Trinity Church. With great self-denial and commendable zeal they had erected a goodly church and organized a promising congregation, but the frequent changes of pastors, and the unworthiness of some they had chosen, must have been very discouraging. The great difficulty our early congregations had to contend with, was the lack of a

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sufficient number of educated and godly ministers to serve them. The harvest truly was plenteous but the laborers were few.

Among the papers which belong to Mr. Hartwig's time, we found the following statement of money received for debt incurred in the building of the church:

"On April 9, 1758, before me, the undersigned pastor of the Evangelical congregation in Reading, Henry Hahn, Abraham Brosius, George Adam Schlegel and George Sebastian Krauser, deacons; Henry Hahn who has hitherto conducted the church accounts, in the presence of Conrad Weiser, Esq., presented his report before them and other members of the congregation.

It was as follows: From December 21, 1753, to date, received from contributions and collections for the church building £150, 10s and 11d. Of this sum he paid out £150, 1s, ½d for building expenses according to items specified, leaving a balance in the treasury of 9s and 10½d. His account was examined and found correct by the schoolmaster. Such was affirmed before Justice Weiser, the Vestry and members of the congregation.

After this, George Adam Schlegel was appointed treasurer, and the balance paid over to him. (Signed)

J. C. Hartwig, P.
Abraham Brosius,
George Adam Schlegel,
Geo. Sebastian Krauser,
Eberhard Martin,
Jacob Rabott,
Andreas Fuchs,
George Eisenbeiss."

After Mr. Hartwig's departure we find the congregation was repeatedly supplied with preaching by Rev. Nicholas Kurtz, of Tulpehocken. It is a remarkable fact that between May, 1758, and May, 1759, the treasurer's book shows no less than fifteen entries of collections taken at *English* services. We find a similar record made twice in 1762. One of these is stated to have been an afternoon service. Both Mr. Hartwig and his successor, Mr. Hausihl,

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were men of liberal education and may have been able to preach in English as well as in their native tongue, but we surmise these services were for the benefit of the English-speaking citizens of Reading, who had no church of their own, and may have been conducted by visiting ministers using the English language. Whatever may have been the reason for it, the fact is worthy of note that at this early date services were occasionally held in the English language in this church, and at regular stated times for at least one year.

REV. BERNHARD MICHAEL HAUSIHL.

While this arrangement for having services in the English as well as in the German language was in progress, the congregation became supplied again with a regular pastor.

Mr. Hausihl (sometimes written Houseal), who was a man of talent and exemplary life, accepted a call and entered on his duties as pastor in December, 1758. He was a young man about thirty years of age, and had in him the elements of popularity and usefulness. He had been a student in the University of Strasburg, and was ordained by the Lutheran Consistory of Rotterdam. He came to America in 1752, and became pastor of the Lutheran congregation at Frederick, Md., and from there came to Reading. Before leaving Europe he married Sybilla Margaret Mayer, daughter of an eminent citizen of Ulm. The advent of so gifted a pastor and whose wife came from so distinguished a family, had an elevating influence on the congregation and on the whole community. It is to be regretted no records beyond his certificate of the annual settlements in 1759 and 1762,

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together with the baptisms, marriages, &c., performed by him, were made. It may be the best evidence of the peace and good order that prevailed. Battles, and not peaceful times, occupy the largest part of history. Mr. Hausihl remained pastor until 1763, when he removed to Easton.

It seems he served as schoolmaster as well as pastor of the congregation, as appears from the following petition or subscription to the debt on the church and school house during his pastorate:

"READING, September 15th, 1759.

Beloved Brethren:—Inasmuch as at this time we have been provided and furnished with a regular and good teacher and preacher, in the worthy person of Mr. Bernhard Michael Hausihl, who has strengthened for the most part our entire congregation by his discharge of the office of teacher and preacher, for which favor and grace we unitedly praise and thank God; we desire that this favorable condition of things may continue for many years to come. For this purpose we wish to give our aid to promote the interests of our school and church so that our teacher may be able to discharge the duties of his important office with greater courage and zeal. To this end we desire to pay the debts upon the above mentioned church and school house which now amounts to the sum of £190, Pennsylvania currency. But as it is too burdensome and unsatisfactory to most persons to pay their obligations at once, it has been thought advisable to fix definite periods for these subscriptions, viz.: the first one at the February Court in 1760; the second at the August Court in 1760; and thus successively until the last period be reached. Thus it will be ascertained what it is possible for each to subscribe, and we will find deliverance at last from the debts resting on our school house and church."

To this subscription 116 names are attached, two of whom subscribed to the debt provided "the school

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house remain where it is," which it likely did, as we know of no other location than that at the southwest corner of Sixth and Washington streets, where the large stone school house was subsequently built.

While Mr. Hausihl's pastorate was thus far the longest, it lasted less than five years, and his departure must have given distress to the congregation. As he and his wife were of superior education and culture, it may be they became dissatisfied with life in a quiet inland town as Reading then was. This is confirmed by the fact that he remained in Easton only one year. In 1765 we find him in Philadelphia, and in 1770 in New York, where he became pastor of the old Hollandish-Lutheran Church, preaching in three languages, Hollandish, German and English. Here he and his family found congenial society and became quite prominent. He was one of the Board of Trustees of the college of New York, and also of the New York hospital. His troubles began with the Revolutionary war, his sympathies being with Great Britain and the Royalist party. As long as the British held New York he was protected, but after Cornwallis surrendered and the city was evacuated, he had to flee for his life, and sought safety with his family on a British vessel. Many of his congregation regretted to lose so talented a preacher and faithful pastor. As the vessel was sailing for Halifax, the Vestry gave him a letter of recommendation to the Lutheran congregation of that city, and, regardless of the peculiar circumstances under which he was leaving, began it with the usual form "Whereas the Lord of the church has called the said our beloved Pastor to another station in His vineyard," &c.

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It may be of interest to give the sequel which reads almost like a romance. The Lutheran congregation at Halifax could give him but meagre support, and he was advised to apply for aid to the Society for the propagation of the gospel, which was connected with the Church of England. In order to do so he was required to go to London and receive re-ordination at the hands of the bishop of London, which he did in 1785, and then returned to Halifax in the double position of pastor of the Lutheran congregation and also German missionary of the English society. All his children attained to positions of eminence. Two of his sons became surgeons in the British navy, and a third served on the staff of the Duke of Kent. Two daughters married officers of the British fleet; four others, officers of the British army; the youngest became the wife of Capt. W. Seymour, a nephew of the Duke of Somerset. Doctor Mann, from whose NOTES we get these facts, significantly adds, "the family had no cause to regret that they cast their lot with the Loyalist party."

Mr. Hausihl remained in Halifax until his death, in 1799, and was buried in a vault beneath his church.

It may not be without interest to introduce here several items relating to those times, and throwing light upon the condition of the Germans in Pennsylvania in general, and especially the Lutherans at Reading. As early as April 23, 1748, Governor Thomas wrote to the Bishop of Exeter: "The Germans in Pennsylvania are, I believe, three-fifths of the people, and by their industry and frugality have been the principal instruments of raising it to its present flourishing condition, beyond any of his Majesty's colonies in North America."

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The Rev. Alexander Murray, one of the missionaries sent from England by the "Society for the Propagation of the Gospel," and who made repeated visits to Reading, in his reports to England here and there takes occasion to allude to the Germans, and particularly to the Lutherans, as they came under his observation. On April 9, 1763, he writes:

"There are (at Reading) two hundred and ten families, including about thirteen hundred persons, young and old; one hundred and ten of these families are Lutherans, who have a minister of their own, and nearly as many German Calvinists (German Reformed). The rest are chiefly Quakers and a few Papists, with six or seven families belonging to our church. The country for miles around this town is thickly peopled, but with few else than Germans and Quakers, the former being compared twelve to one of all other nations together, and seem to be abundantly well provided in teachers of one denomination or another; and as long as they are so blindly attached to their native tongue as they are at present, an English minister can be of no great use to them. For tho' they might be at no loss for English schoolmasters, yet they choose to send their children rather to German schools, which they have everywhere in great plenty."

We have seen that a school house had been erected and the congregation had a flourishing school already prior to 1759. It was located opposite the church on the south side of Washington street, on the lot owned by the Weiser family, from whom it was conveyed in 1763, in trust to Jacob Hoffman, Peter Weiser, Adam Schlegel and Bastian Krauser, trustees of the congregation. The lot was No. 93 in the draft of the town, and measured sixty feet on Sixth street and two hundred and thirty feet on Washington street. On this lot the congregation erected, in 1765, the

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large school house built of stone which remained until last fall, when it was demolished to make room for the brick building now standing on that corner.

The adjoining lot on the south, marked 94, and of the same size, and which became afterward the property of the congregation on which to erect a parsonage, was originally purchased by Henry Melchior Muhlenberg, his patent to which recites an interesting fact. It is dated January 5, 1765, and states:

"WHEREAS. The said Henry Melchior Muhlenberg, late of the town of Reading, and now a minister of the Lutheran congregation in Philadelphia, hath represented to the said proprietaries that the lot in the said town of Reading, marked 94, was several years ago applied for by the Rev. Peter Brunholz, then a Lutheran minister at Reading, and was intended by him for his godson, Peter Muhlenberg, the son of the said Henry Melchior Muhlenberg, but that the said Peter Brunholz dying before any warrant or patent was granted to him for the same, and that the said Peter Muhlenberg being since also deceased, the said Henry Melchior Muhlenberg did, in the year 1761, apply for the said lot instead of his said deceased son, and hath built and made improvements thereon, and the said proprietaries being willing for divers good causes them thereto specially moving to grant the same lot to the said H. M. Muhlenberg under the rent of seven shillings sterling from the first day of March, 1752, and his discharging the arrears thereof and undertaking to build and improve on the said lot within the space of three years, etc., etc."

The following receipt is also among our church papers:

PHILADELPHIA, 2d March, 1774.

Received of the Rev. Henry M. Muhlenberg the sum of three pounds, 8s and 9, in money of Pennsylvania, in full for 9 years quit-rent due on his lot No. 94, in Reading town, Berks county, to the first March instant. For the honorable, the proprietaries,

EDMUND PHYSICK.

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In 1778, Muhlenberg sold the lot to Paul Dorst, and he in 1782, sold it to Nicholas Hunter of Oley, and he in turn sold it for fifty pounds, on June 5, 1786, to Henry Christ, Fred Sensel, Godfrey Baker and Henry Hahn, members of the Vestry, for the use of the congregation.

Rev. Peter Brunholz, referred to above, was Muhlenberg's co-laborer in Philadelphia and in Montgomery county. This is the only mention of his name in connection with Reading we know of. Doubtless, like Muhlenberg, he visited and preached here repeatedly, and is, therefore, styled "a Lutheran minister of Reading."

After Mr. Haushil left, it appears the congregation made an effort to secure the services of Muhlenberg himself as their pastor, and to this end the Vestry addressed a letter or petition to the authorities at Halle, dated August 29, 1763, asking that H. M. Muhlenberg be permitted to take charge of this congregation. Muhlenberg, as we have seen, owned a lot here, but whether in any way he gave them encouragement in this attempt, or whether the fact that his father-in-law, Conrad Weiser, had died, and his widow resided in Reading, influenced them, may be only conjectured, but they aimed high and made the effort. Muhlenberg's work, especially in Philadelphia, was so important that the Halle fathers refused their consent.

Muhlenberg made repeated visits to Reading about this time, and it is noteworthy that he was here officiating at a funeral on August 29, the day on which the petition to the Halle fathers was dated. Dr. Mann states in his *Notes* that on account of some

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false opinions regarding marriage, advocated and spread in this community by a teacher from the Ephrata brethren, Muhlenberg took Rev. xiv : 4, 5, as his text at the funeral referred to.

The Synod met this year in October, in Philadelphia, and the congregation sent delegates imploring that body to send them a suitable pastor. The reply was the old story, they had nobody to send. But the vacancy did not continue very long. Muhlenberg had consented to preach during the Easter season, 1764, and administer the Holy Communion. Shortly before that occasion, two additional missionaries, sent out from the institutions at Halle, arrived in Philadelphia and reported to Muhlenberg. He was greatly delighted and relieved at their coming. One was Rev. L. Voigt, and the other Rev. John Andreas Krug.

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CHAPTER III.

1764-1771.

John Andreas Krug's Pastorate.

Mr. Krug was born in Saxony in 1732, and was engaged for a time as a teacher in the Orphan House at Halle. Knowing of the great need of ministers in America he offered his services, was accepted and ordained shortly before his departure. He was small in stature, slender in form, and rather weak in voice and body, but a man of fervent spirit and deep piety. He was humble and retiring in disposition and felt deeply the responsibility of the sacred office he had received. During his preparation for the voyage he speaks of the comfort and encouragement he received from the reading of God's word, and some devotional German hymns sung at family worship during his stay with friends, which were so appropriate to his circumstances that they seemed like a message directly from God.

After his arrival in Philadelphia, in 1764, he officiated on several occasions for Muhlenberg, who found his sermons "logically coherent, instructive, clear and edifying." He concluded to send him to Reading as a suitable man for the place. Mr. Krug accordingly came to Reading, and on April 4th attended a catechetical examination held by Rev. J. F. Handschuh, of Philadelphia, in which he was surprised to see adult people as well as children in the class, sitting on the same benches and answering the same questions.

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He also heard then of rumors in the congregation of an intention to build another church and of a threatening disruption of the congregation. He preached on Easter, and on the following Sunday assisted Muhlenberg in the administration of the communion. The congregation still had hopes of securing Muhlenberg, and on this occasion again the Vestry most earnestly and affectionately insisted upon his accepting their oft-repeated call, removing to Reading and taking charge of the congregation; they being convinced that by his granting their request, the future would be bright and prosperous. He could only reply that this was not in his power. Rev. Krug, however, continued his services at Reading and was elected pastor, and the regular call, executed in proper legal form by Muhlenberg, was given him a few months later. In a letter, dated November 12, 1764, Muhlenberg also states that Rev. Krug enjoyed the affection of his flock, and considering his somewhat weak bodily constitution, was glad that he was a pastor in the town of Reading, and not necessitated to spend much time and strength on horseback. In this he was to some extent mistaken, as already in the fall of 1764, Mr. Krug found occasion to enlarge his sphere of action and usefulness, by accepting an additional congregation in the vicinity of Reading. In visiting this congregation he had to use a horse, and Muhlenberg, who was accustomed to the saddle, gives Rev. Krug credit for beginning to acquire some skill also in this line. He describes him as a man of humble mind, conscientiously and fervently attending to the duties of the sacred office, but of weak physical constitution, a rather weak voice, and very near-sighted. To persons

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of a spiritual mind and life his ministry was fraught with much good. In his personal intercourse with his people he endeavored to lead them into serious conversation and a better life. In doing this, and in his public teaching, he was very far from "making the path to heaven wider than Christ had made it," and required of those who were under his spiritual care to be blameless in life and full of good works.

During his ministry an addition was put to the church and a subscription started for the purchase of an organ for use in the services. We have the old subscription book, and give a translation of its statement:

"READING, December 7th, 1768.

Inasmuch as our Evangelical Lutheran Church has been enlarged and improved this year so that an excellent place has been made wherein to put an organ, it has been decided to make an attempt to collect a sufficient sum of money to order and place therein such an instrument. An organ is both a great help to the singing as is well known to every one, and thereby the public worship of God and a better attendance at church is secured; therefore, every and each member of our Evangelical Lutheran Church, within and outside of the town, and benevolent friends and neighbors generally, are requested to contribute their mites that this object may be undertaken and effected. We hope that no one will refuse to give his name to whom the matter is presented, but put down cheerfully what he intends to give, which will be thankfully acknowledged and place us in a condition to return the favor and aid them with our contributions under similar circumstances."

This was signed by 206 subscribers, among whom appears the name of Pastor Krug, who contributed three pounds. The organ was contracted for in October, 1769, but the builder was allowed two years for making it. The original agreement or contract is

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among the old documents of the church. It was made between the Vestry on the one part, and David Tanneberger, organ builder, of Lititz, on the other. The following specifications are given:

MANUAL.

1.	Principal,	Eight feet.
2.	Viola de Gamba (metal),	Eight feet.
3.	Gedact (wood),	Eight feet.
4.	Flauto Traver (wood),	Eight feet.
5.	Octave (metal),	Four feet.
6.	Sub-Octave (metal),	Two feet.
7.	Fifth (metal),	Three feet.
8.	Gemshorn (metal),	Four feet.
9.	Mixture (metal),	Three feet.
10.	Coupler with pedals.	

PEDAL.

11.	Sub-bass (wood),	Sixteen feet.
12.	Octave (wood),	Eight feet.

The organ was to have two bellows, and to be enclosed in a handsome case, and be set up in the church ready for use by September 1, 1771.

The builder was to receive two hundred and thirty pounds, Pennsylvania currency, payable in three equal installments; the first when work was begun, the second when it was half completed, and the third when it was finished and placed in the church. Mr. Tanneberger and his necessary men were to be boarded free while in Reading putting up the organ.

The bellows were drawn by a strap instead of pumped by a handle, as the following order testifies:

"Please to pay Christopher Merchen fifteen shillings, specie, due to him next January, for drawing the bellowses in the Lutheran Church.

December 2, 1789. [Signed] J. W.

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The organ contributed greatly to the singing and worship of the sanctuary, but could not silence the storm which was rising and threatening the peace of the congregation. There were "savage breasts" at Reading, its music could not charm.

From the material he had to deal with, we are not surprised to find Pastor Krug's faithful preaching roused an opposition to him on the part of those who "lived after the flesh," and who thought that the pastor was appointed to preach on Sunday, but not to trouble himself about their habits and ways of living. But Mr. Krug was not willing to secure the favor of such people by acting against his conscience.

We find, therefore, that at the Synodical meeting, held at Philadelphia, June 25-27, 1769, fourteen members of the Reading congregation, who were opposed to church discipline and advocates of a mode of life not becoming Christians, lodged complaints against their pastor, and, being unable to attack his character, found fault with his physical weakness. Their demand that Synod should remove Mr. Krug was effectively neutralized by a counter-petition, signed by one hundred and six members, which amply proves to what a degree he had endeared himself to the better elements in the congregation by his blameless life and the spiritual character of his preaching. The other party, however, ceased not by their opposition and bad treatment, to make his stay at Reading very unpleasant.

It seems that about this time two congregations, which had heard good reports about Pastor Krug, expressed a desire to secure his services for themselves. One was at Frederick, Md., and the other at Balti-

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more. Muhlenberg expressed his opinion of Pastor Krug in a letter, dated September 24, 1770, while Mr. Krug was still at Reading, to Dr. Charles F. Wiesenthal, one of the elders of the Lutheran congregation at Baltimore. From it we quote the following extract, translated:

"Provided that by the divine will Rev. Krug should be the instrument to build up your congregation, as your elders seem to think, I agree with you in this, that you selected a man of excellent character, who in the sacred service was active already in Germany, and in consequence of our urgent petitions (without any travelling expenses being demanded of us) was sent as a laborer into this American vineyard to assist us in our work. He has presided for some years over the Reading church, teaching pure doctrine and walking without blemish, though experiencing much rude treatment from a number of puffed-up individuals. In addition to this, I testify from personal knowledge, that he is not only well versed in the Oriental languages in which God's word is written, but in all the branches of theology, and that he adorns his preaching with a Christian walk and conversation. I count it one of his peculiar gifts, that he is eminently well qualified to catechize and to teach and deal in a pleasant and edifying manner with the young, a quality most necessary for a teacher. I may also say that he is neither a hypocrite nor a flatterer, but to everyone speaks the truth without prevarication, and is no respecter of persons, high or low. A difficulty, however, is this, that for some time past the elders and deacons of the congregation at Frederick requested Rev. Krug to become their pastor and sent me a call, to be laid at the next Synodical meeting before the Ministerium, to be deliberated upon and to be approved or disapproved."

In answer to the petition and counter-petition addressed to the Ministerium by opponents and by friends of Rev. Krug, at Reading, already referred to, a resolution was passed, "that the petition of

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those one hundred and six members, friendly toward their pastor, be granted; and that, in due consideration of Rev. Krug's weak physical constitution, his inability to endure much riding on horseback, and of the still rough condition of the country roads, Rev. Krug should not leave Reading, though it was a grievous, sad and annoying circumstance to be surrounded by even fourteen dissatisfied members of the congregation in an envious and unfriendly spirit, watching every word, step, act, feature and gesture of the pastor, having no eye for that which in him is truly good and the effect of divine grace or special talent, but transforming gnats into camels, never rest in their persecutions and slanders."

This shows with which party the sympathies of the Ministerium were, but impressive and truthful as the sentiments embodied in this resolution were, they had no desirable effect.

It is an interesting fact that amid all these troubles the Ministerium was invited to hold its next annual session here, and accordingly met in Reading for the first time, on October 24, 1770. Although then a small body, it was the only Lutheran Synod in this country, and comprised in its membership the most influential ministers and congregations. The gathering of such a body and the holding of a religious convention, was a great event in the early history of Reading. It is very probable the Synod was invited here with the hope that it would be able to decide and settle the disputes which had arisen. But it was either disinclined or not in a position to take decisive measures, and the meagre reports of that convention

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which survive, throw no light upon the difficulties here existing.

That the ill-treatment which Rev. Krug received at the hands of his opponents continued, we learn from a letter addressed to him by H. M. Muhlenberg, January 22, 1771, and reading thus (in translation):

"*Highly respected and beloved Brother in the sacred office:*—A letter, dated January 12, signed by seven friends, and a document added to it, gives me distressing information of sinful acts of a rude and scandalous character, which were perpetrated at Reading. I observe here the very same satanic outrages once enacted at Germantown.

The longer you, dearest brother, remain at Reading, the more savagely will those men behave; heap up sins upon sins, and with their abominable example infect other congregations. From Baltimore I have news that the small congregation there is in great confusion concerning the deed for the building lot of the church, one of the elders having stirred up the members about it.

One man is enough to cause a conflagration, let alone a number of men. Mr. N——— has made up his mind (along with others) that you must leave Reading, and that he with them shall have control of the congregation and elect pastors of their own sort. At this time it is too late to establish proper church rules and afterwards install a Vestry. It would be pouring oil upon the fire. Every pastor ought to endeavor to establish proper church rules at the very beginning of his services to the congregation, at a time when all is still new and peaceful. Where there are no fixed fundamental laws and agreements, there is nothing to take hold of when dissensions arise. Whenever existing difficulties are laid before the secular courts for arbitration, most votes and heaviest fees decide. I confess my ignorance concerning the position of the Reading congregation in this matter; whether they have, or have not, a formerly acknowledged order or agreement; what the deeds say as to church and school house; whether they are under

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trustees; who is the custodian of them; whether the (first) trustees are still living, and, if so, to which party they belong. The calls from Frederick and Baltimore I view as hints given by Providence, and thus the entire Ministerium viewed them at its last meeting.

It is ever my lot that my own co-laborers in the sacred office bear envy and suspicion against me as soon as I undertake, according to my best conviction, to act impartially with a single eye to the greatest good. In the Reading case I had to take a passive attitude, inasmuch as it was said: 'He assists to have Rev. Krug removed from Reading in order to put his own sons there.' In Philadelphia I experienced the same thing. There they will not dismiss me for secular reasons. Suppose I say Rev. Schultz should take care of the nine congregations of the Tulpehocken district, to the end that an older brother, assisted by a younger one, might take care of that charge; and in the same manner an older one, assisted by one who had recently arrived, might take charge of Philadelphia, it is at once rumored: 'He intends to chase away good Mr. Schultz so that the brother who came of late might marry his daughter and he might put in his two sons.' I am in the situation of the old man with his son and the ass, who gave no satisfaction to the people, do whatever he would.

I cannot understand, however, dearest brother, why you should and would stay in Reading with the prospect of at last being trampled upon and tormented by bad people, until no longer fit for the service of our Lord. Who will thank you for this or take care of you, when in the end you will have to leave Reading? I was told that it was expected of me that I should ask one member of the congregation after the other whether Brother Krug should stay at Reading or not. Quietly considering this proposition, I recognized it as a *petitio principii*, and as a matter of course would make me appear too much of a partisan, as if desirous of putting in my sons and expelling an old brother. On this account I at that time communicated my opinion to you, and from your own impulse, without my advice, you resigned your office. It appears to me

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that if directly after resigning you had said farewell, and until spring or thereabout had given me assistance at Tulpehocken, Brother Schultz might have remained at Philadelphia for the time being, and you, myself and my son Frederick might conveniently have taken care of Tulpehocken. Your remaining at Reading created the impression that you entertained the hope of being re-established there—a thing which would have given fresh encouragement to all the opposition, and multiplied them like an avalanche, and there would have been no rest until the opponents had got rid of you and the entire Ministerium, heaping upon us disgrace and installing their own hirelings. In Germantown we committed the error of permitting Rev. Handschuh, after his resignation, to remain there with the so-called good party. But this "good party" grew cold soon enough. It is much better under such circumstances that a pastor should leave. It will help to unite the conflicting factions sooner. It will be better for you now to come to me, and, Providence permitting, to gain new strength. Herewith I send you my greetings and in the spirit embrace you, being desirous that much grace, light and comfort may be given you.

PHILADELPHIA, January 22, 1771. M.

From this letter, which amply testifies to the pastoral wisdom and the kind heart of the patriarch Muhlenberg, we learn that Rev. Krug, being convinced of the impossibility of continuing his labors in this congregation with any success, had resigned, but still remained here. Probably influenced by the arguments contained in Muhlenberg's letter, he left Reading about Easter, 1771, having accepted the call to Frederick, Maryland. In the following year he was married to Henrietta, only surviving daughter of Rev. J. F. Handschuh. Rev. Krug continued his services at Frederick until his death, May 30, 1796. His widow survived him until 1822.

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CHAPTER IV.

1771.

H. M. Muhlenberg and the Conflicting Parties.

It appears that soon after Pastor Krug had resigned at Reading, a few members belonging to the party of his opponents, in a letter, dated February 8, 1771, and addressed to H. M. Muhlenberg, attempted to accuse others as the originators of the unfortunate dissensions existing in the congregation, and to clear themselves of the responsibility. The answer they received unmistakably indicated that Muhlenberg, while treating them politely, did not allow his eyes to be blinded by any such subterfuge.

"To Messrs. S——, C—— and W——, at Reading:

"*Respected Gentlemen and Friends:*—Your favor of February 8, 1771, I received from Mr. T——. I have to regret that there is some obscurity in your complaints to me. You write about the distressing dissensions as a matter known throughout the country. You say that a person or some persons, acting injudiciously, caused the conflict, which from day to day is taking larger dimensions; a fact also pretty well known, with this distinction, however, that no person or persons ever admit to have originated the trouble; while in every case where two parties exist, in consequence of domineering self-love, each party puts exclusively the guilt upon the others. The words I Cor. VI:1-8, may be properly quoted here.

"You refer to some new regulations in your congregation and church affairs, as calculated to increase the dissensions. This I cannot understand, and the less so since you quote Acts XV:10: 'Why tempt ye God, to

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put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?' Now, respected gentlemen, what do you mean by the term 'yoke'? And what by these 'new regulations'? In that passage in Acts XV, 'yoke' means circumcision. Did I ever lay a 'yoke' upon you, or did my co-laborer, Rev. Krug, do it? The few times I preached to you, I never demanded of you anything but repentance, faith, godliness. Now for some years Rev. Krug has preached to you; instructed your children, and administered the sacraments. No doubt he commended to you both law and gospel; a circumcision not of the flesh, but of ears and hearts. I did not impose Rev. Krug upon you, but you gave him a regular call, as the signatures of your names at that time testified, in the document now returned to you. Some years ago we would have removed him, but for the counter-petition of one hundred and six members over against that of from seven to fourteen. And why do both parties torment the poor preacher, since they know that he has a regular call to Frederick, Maryland, and that only the winter season and bad roads prevent his departure? Is it Christian, evangelical or humane? Are we in a hostile land, and can you not patiently wait about four or six weeks? Be not deceived, brethren; 'God is not mocked.' I have already written to Rev. Krug that without delay he should extricate himself; come to me and stay with me, until the roads would be in better condition and he could proceed to Frederick. In regard to your complaints about 'new ordinances and an intolerable yoke,' I think the following quotations will prove quite appropriate: Ps. II:3, 4. Jer. V:4, 5, 6; II:20. Matt. XI:29, 30.

Being desirous to bring this letter to an end, and considering that in behalf of eighty or more members it is demanded of me to annul those ordinances and to restore peace, I now beg not only those eighty members but the whole congregation, for the Lord's sake, to keep quiet, to adhere to their former ordinances (since I am unacquainted with those new ones), until Rev. Krug has left you. Both parties may then meet and select for themselves a better yoke, and old or new ordi-

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nances, or none at all, just as they please. As the messenger is waiting for the letter, I send this much in a preliminary way. I am, respected gentlemen and friends, your much troubled

PHILADELPHIA, Feb. 15, 1771. H. M."

Dr. Mann furnished us with another letter, written a few days later by the same hand, and graphically showing with what sort of material the "Praeses of Synod," as he then was called, had to deal, and what difficulties he had to encounter. Although lengthy, we give it entire because of its great interest. It was evidently addressed to those at Reading who were favorable to Rev. Krug, and refers in part to the meeting of Synod held here.

Respected Gentlemen and Friends:—Your answer, dated February 11, *a. c.*, gives me the impression that, by my inquiries after deeds, trustees, former order of the congregation, etc., you were offended. I made these inquiries simply because you had informed me that the opponents intended to gain possession of the church building and other property. Concerning the new "order" of the congregation, you stated how abominably you were treated even in the presence of the justice of the peace; that that document was compared with the Stamp Act; that proclamations of liberty were published against it, and that such leaven had influenced the whole crowd and set them raving. Now who would ever demand of me, that I, a superannuated and decrepit man, should go among that raging crowd and ask them whether they were willing to retain Rev. Krug as their pastor, to approve of the new congregational rules, and to allow the appointment of a new Vestry; a thing, which, under existing circumstances, in spite of all efforts, neither Rev. Krug nor the best and most intelligent elders were able to accomplish? Men who respect neither God nor an impartial magistrate, and act in as shameless a manner as they did at the meeting in the school house, will much less show respect to a minister of the gospel, or be made to

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blush in his presence. Some years ago I was present at a Vestry meeting in the school house held on account of Rev. Krug, and have not forgotten the disorder and rudeness prevailing there. No appeal to common sense was of any avail; they all talked at the same time at the top of their voices; at a carousal people could not be noisier and more disorderly than they were. Our Lord forbids casting pearls before swine, lest they trampel them under foot and turn again and rend their benefactors. In this country nothing can be done by the civil government through force in matters of religion, much less by ministers of the gospel; all depends upon free consent and agreement, as you say yourselves: "We thought the church order was almost completed."

Our Pennsylvania German wiseacres are guilty in this matter. No English church or religious society is found which would not begin by establishing some fundamental laws and rules. How can a society, congregation, or even a family exist without certain laws, rules and regulations being laid down as a foundation? This was the advice I have given our German Lutherans during my twenty-eight years' sojourn in this country, and for this, up to the present day, I am condemned, avoided and suspected. These wise men seem to fear that tithes might be laid on them, that they and their children might be put under an "intolerable yoke," and that there may be a design to reduce them to slavery. For this reason they battle against Christian order with hands and feet. What so-called liberty or impudence is able to do, I had the misfortune to experience in Philadelphia, where two or three agitators succeeded in kindling throughout the whole congregation the fire of dissension. There was a party dissatisfied with the lamented pastor, Handschuh, and with the vestry. A church "order" did not exist. At Germantown where Demetrius and his followers made the rabble rebellious, I ventured in vain to come between them, and to restore peace, since there were no laws and no order, and neither the Ministerium nor the civil government were able to settle the difficulty. As to

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my reward, I was treated with insolence and contempt. The Germantown friends, however, having gained wisdom through heavy damages, reunited among themselves, introduced a new congregational order and now live peacefully with their pastor,—who knoweth how long?

You ask in your letter: "Would any intelligent man demand of us to come to terms with such a rabble?"

An intelligent man will say: All of you are of German blood; numbers of you are related to one another and are neighbors. You are members of the same community and one member cannot well do without the others. You stand in mutual business connections. You are all called Lutherans, and live among members of other denominations who are inclined to pour oil on the fire. None of you will pretend to have royal, princely or aristocratic blood in his veins, and if so, it is of no account, at any rate in Pennsylvania.

An enlightened Christian will say: Our hearts are one and the same material, and all of us are in need of true conversion, as Luther in the preface to the Romans describes it.

You also speak of some influential person who might convince those who were deceived by mere hearsay. I believe that neither Rev. Krug nor I could bring about this result. Unfortunately Rev. Krug, both in secret and in public, experienced enough of unmerited hatred and animosity. I myself am altogether disqualified for that task, since by writing and talking so much slander has been spread against me, charging me with endeavoring to bring the people and their children into slavery, and to put a yoke upon them, and with holding communication with the court preacher at London, &c., &c. What wisdom! What profound knowledge! As to an answer, I point to Ps. II:3-5; Jer. II:20; V:4-6; Matt. XI:29 30. Certain it is that whosoever despises the easy yoke and the light burden of his Saviour will have to bear another. What could a man, despised as I am, accomplish, since my own pretended friends, in their address, charge the Ministerium with indiscretion and me with hypocrisy, cunning and deceit, and appear

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to point to me when saying: "Whosoever will not defend and assist so just a cause as our church-order and so peaceful a man as Rev. Krug is, is not qualified to be at the helm, much less should any particular respect be shown him." You are right. I am not qualified to be at the helm, and demand no greater respect than was shown to that well-known village magistrate in his office. I am willing to say with Amos (VII:14), "I am no prophet." Ps. cxx.

As to the call of Rev. Krug I say, that, in response to my urgent petition, the Right Rev. Fathers, our patrons at Halle, sent him free of all expense to our united congregations; none of them contributing to the payment of his expenses. Consequently no one has any claim upon him as a bond servant, and he is at liberty to labor where as a peaceable man he is respected and his labor and services are not abused. He had been scarcely a couple of years at Reading, when on the floor of the Synod discordant voices were heard for and against him.

Not I, but men of experience and intelligence foresaw that in the long run, things would not work well; since in our Pennsylvania congregations dissatisfactions, disputes and conflicts easily increase like a rolling snow ball. We perceived, however, no providential sign pointing to another field. Some of the delegates, who were friendly to Rev. Krug, were not opposed to his leaving after some time, but to his immediate removal, lest the proud agitators might boast of having gained the battle. Neither could we advise Rev. Krug, on account of his physical weakness, to take charge of country congregations.

At last there came, without any influence on my part, an invitation from the Frederick congregation, which for many years, since 1745, had held connection with us. Without my direct advice, Rev. Krug paid a visit there, an act which I could not prevent, he being neither mine, nor the Ministerium's, nor the Reading congregation's, but God's servant only.

Now it might have been expected that those seven times seven faithful men and fathers would be content,

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unite and select a pastor, and in proper manner, orally or in writing, present their case before the Synod. Nothing of this kind took place. Messrs. C—— and S—— appeared at the meeting of Synod, and on behalf of the congregation (or rather their party) demanded a change, which demand was entered on the minutes.

With Mr. M. I held a private conversation in the house of Mrs. Weiser. Provided I properly understood him, he charged the friends of Rev. Krug with not being properly united among themselves, and hinted that it might be best to release Rev. Krug from his present misery, and give to the Reading people time to "get hungry." Some elders and deacons, with whom I conversed in the upper room of the school house, expressed the same opinion. Mr. H., on other occasions always found in front, could neither be heard nor seen. In short, what I could hear and see on all sides was this—that the people would have been satisfied with the removal of Rev. Krug, and the transfer to Reading of Rev. Kunze, who, however, had already been sent to Philadelphia. Some had held a conversation with Rev. Stoever, and thought the congregation might perhaps elect him. The Ministerium ordered that on the second day of the synodical meeting Rev. Schwerdfeger should preach. It was soon found that none of the leading men of the Reading congregation favored him. No one, however, knew, who was "cook or butler." On the one hand it was said Rev. Krug might retire to seek needed rest, and allow the congregation some time for reflection. On the other hand the opinion was that Rev. Krug, whose remaining at Reading would prevent the return of peace, should leave there, and that under another pastor the congregation might be reunited. Again, others positively demanded his removal, threatening to break connection with the Synod unless he was removed, and by an election of a new pastor to show on which side the majority of voters and the possession of the church building would be. They also maintained that there was no lack of preachers outside of Synod, and provided an organ was placed in the church, there would be no want of church-goers and of

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members of the congregation. The delegates from Frederick were present at Synod. The call from there, and another from Baltimore, were read and considered. The ministers, enjoying the hospitality of the most prominent members of the congregation, had opportunity to hear and learn more of the circumstances of the congregation at Reading and of the mood of mind of the members than I had. All united in the opinion that Rev. Krug would do best by accepting the call to Frederick, and escaping from the two walls here threatening to crush him. Since he himself could not make up his mind then, I was advised, when returning from Tulpehocken, to ask the Reading congregation whether most voters were in favor or against his remaining there. Before I departed from the Synod at Reading and bid farewell to delegates of other congregations, some impartial and credible persons informed me that some friends of Rev. Krug suspected that I would like to drive him from Reading, with a view to put my sons there. This moved me to act very circumspectly, and to leave the case entirely in the hands of Rev. Krug and his friends, to act according to their best knowledge and belief. For in case I had called upon the congregation to meet at once in the church or school house, and invited the multitude, no doubt much sinful animosity would have been exhibited, as was done on a former occasion at the school house in the presence of a civil magistrate. The rough element, who will show nothing but disrespect and hatred to any church order, would doubtless have appeared at such a meeting with double ammunition to fight; and nothing would have been accomplished. Fighting, or even petitioning for a majority of votes in favor of Rev. Krug, would certainly not have given me any advantage, and I would have been charged with having used hyprocrisy, cunning and deceit in order to put in my sons. From October 28th, until December 3d, I was kept very busy day and night travelling about on horseback, unable to return as soon as I had intended. Having resolved, however, at least to make an attempt at Reading, I received on November 30th, whilst at Tulpehocken, a letter from Rev. Krug

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informing me that on the preceding Sunday he had publicly resigned at Reading, having decided to accept the call to Frederick.

Now I may justly ask my respected friends and patrons: Did I advise you or Rev. Krug to act this way? Did the Ministerium advise thus? Did he not surrender his position of his own accord? Should I then come afterwards to ask his opponents: Would you be kind enough to give Rev. Krug a new call or, without a call, to tolerate him for an indefinite period and promise him a suitable support? For we do not know what to do with the man; you, please, keep him until he is totally worn out, although at this the Frederick congregation will be considerably enraged; we on our part intend to keep him out of spite against our opponents, that they may have no chance to boast of a victory; later on a call may probably come from Siberia or some other locality, and take him off, lest he may become a charge to the "man at the helm."

Our peace-loving man and brother is getting the experience of the Prophet Micah, chap. VII: 1-4.

Returning December 3, from Tulpehocken to Reading, I inquired of Rev. Krug why he had resigned before the congregation had had a chance to express their opinion, as Synod had advised. He gave me his reasons, adding that he had already informed the Frederick congregation of his resolution to move there, Providence willing, in the coming spring. He requested me as soon as possible to address a letter to the Vestry at Frederick, and to ask them to furnish him a proper call. I discharged this duty in the beginning of January, 1771.

Now if my respected gentlemen and friends, could and would view the whole case, not partially, but in all its bearings with unbiased hearts and eyes in an intelligent Christian manner, they would not charge me with "hypocrisy, cunning and deceit." They would have paused before viewing me as unsuitable to be at the helm, and to enjoy honors bestowed by them. It is a serious matter at once to cut off a man's life and being. If other vestries would act in the same manner, release

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me from the Pennsylvania galley and declare me incompetent, I would feel a relief like a slave unexpectedly receiving his liberty, or like an ass from whose back the heavy sack is gliding off.

That you did not subscribe nor apply the rules I had proposed for your congregation, was wise and judicious, and you have my thanks for it. During such a confusion and condition of animosity, it was not and is not advisable nor practicable to make any kind of propositions. I believe that just now the people would have scruples to give their signatures to the Lord's Prayer or the Apostle's Creed, being afraid that a "Stamp Act," or some other intolerable yoke or slavery was hidden in it, much less to a church-order, even if it was the very best.

In conclusion I say that I have painful feelings in all cases where I am expected to advise and assist friends in trouble. I would be willing to do it, though I am not almighty, but of little account. Possibly this is the last time I write in such detail on this matter, you having provoked me, and demanded satisfaction, whilst, provided I was pugnacious and free from nearer engagements, I would have much more cause to make such a demand. Willingly do I give advice, may it be ever so simple. If you think, as you state at the end of your letter, that you might get along with Rev. Krug, and that all depended on the assistance of some influential man, let it be known to you that, at its meeting in 1769, Synod made a rule and had it recorded, viz.: If in any congregation or locality any thing turns up which allows of no delay until the yearly meeting, it shall be considered the duty of the neighboring pastors, members of the Ministerium, to give their assistance with a view to settle the difficulties. [Here Muhlenberg names a number of pastors living nearer to Reading than he did at Philadelphia, and continues]: If you will address them and remind them of this rule as their own resolution, they will not refuse to defend a just cause and to support it.

Suppose now that Rev. Krug should regret having resigned and promised to go to Frederick, and requested

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me to inform the people at Frederick of this, and of his preference to remain at Reading; suppose also that those seven times seven men could, with the help of some influential members of Synod, prevail in Reading and give a new call to Rev. Krug, preserve the church and the pastor, and defend him against the wrath and deceit of the dissatisfied, and that Rev. Krug and the Vestry would in a few words in writing assure me that this was the actual condition of things; it would in such case be no hard matter for me to inform the Vestry at Frederick thereof, and to comfort them with the assurance that without any trouble another pastor could be procured for them. But I beg you do not view this as my advice nor a contrivance of mine. I leave it all to Rev. Krug and to those seven times seven men, and take no responsibility upon myself concerning the result. I shall only report to the church at Frederick what information you give me from Reading.

That you may see that the other side gives me trouble also, I enclose here a copy of a letter to them, asking you to read and then to destroy it. I have had in this country enough of such sad times and strength-consuming disputes, and am desperately sick and tired of them. Each party claims to be right; neither admits its fault; whosoever defends the one is insulted and abused by the other; whosoever tries to take an impartial position between the two, will be attacked by both of them. And now no more, but the Christian greetings and good wishes for the restoration of peace, respected gentlemen and friends, of your well inclined

February 22, 1771. H. MUHLENBERG.

The practical wisdom, sound judgment, manly dignity and Christian spirit, manifested in this letter, justifies its publication in full, and we need make no apology for the space we give it in this history. Nothing we have ever read about Henry Melchior Muhlenberg has given us a better impression of him, or revealed so fully the manner of spirit he had.

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That the ministry of Pastor Krug was appreciated by the better part of the congregation, is evident from the following testimonial which appears in the old minute book of the congregation :

"Upon the holy festival of Easter, in the year of Christ 1764, Mr. John Andrew Krug came to us as a faithful teacher. He served the congregation seven years in much love and uprightness, both towards God and also towards men. We also experienced his liberality on every occasion when there were good objects in view, especially in the building of the church and school. He gave, as far as we know, about fifteen pounds on different occasions. What he did for the poor members, they will be grateful witnesses of who experienced his kind gifts, and the Lord, we hope, will reward him in time and in eternity.

After the expiration of these seven years it also happened, in the providence of God, he delivered his farewell sermon on the holy festival of Easter, to the great grief of many lovers of his instructions within and outside of Reading.

The Lord grant also that his affectionate counsels may take root in the hearts of many, and abide until the close of their lives.

May God likewise keep this faithful servant in the truth, and grant him the privilege of praising His name forever, through Jesus Christ. Amen.

[Signed] BALTHAZER MAYERLE,
CONRAD BRAUN,
SAMUEL SCHULTZ.

A. D. 1771.

Muhlenberg's letter given above shows the congregation had before that time, completed the school house and it was now in use, but that the organ had not yet been placed in the church.

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CHAPTER V.

1771-1772.

The Revised By-Laws or Rules of Church Order.

The repeated reference in the letters of Muhlenberg, given in the preceding chapter, to certain rules of the congregation or "practical church order," and the fact that he had suggested certain improvements to them, make it interesting to us to know what they were. The lawless condition of affairs described, show how inferior and insufficient they had been to prevent disturbances, or to punish transgressors.

Before giving the revised rules, we insert here a translation of another letter of his, addressed to the congregation several months later, and which shows how much stress he put upon having good laws for the government of congregations:

Respected Gentlemen and Friends:—Your favor of April 8 I received through Mr. D. True it is: through peace things increase; through strife they decrease. Your young Evangelical Lutheran congregation was treated by us as a child. As such we received her into our "United Congregations," and in her we held our last synodical meeting. Unfortunately, however, she threw away her honor since that time, and lost her jewels, and the scandalous behavior of that meeting in the school house gave her a bad reputation in all North America. The consciences of all of you will bear witness that these many years of my living among you, I never sought any personal advantages. For this reason I felt grieved, that I, and that innocent "church order," were dragged into the melee, as if there had been an

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intention to lay a yoke upon you; to deprive you of the freedom of your consciences; to introduce a sort of "Stamp Act," tithes, etc., etc. These are old, rehashed stories, of which the children of the world make use in elections to delude the simple-minded. There is no religious society in the world, that could exist without a fixed order, with rules and regulations. God himself is a God of order, and no republic, church or even family can be without laws, rules and a prescribed order. No justice of the peace would dare decide according to his personal views and arbitrariness, but has to follow the laws. So also a sheriff simply executes prescribed laws and rules. The man who would maintain that the laws, orders and rules executed by officers of the commonwealth, were "Stamp Acts," intended to lay a yoke upon the people, introduce tithes, deprive the people of their liberties, etc., would make himself ridiculous. The intention is not at all to take their liberties away from the people, but to put a barrier against impudent libertinism, so that orderly people may be undisturbed in the enjoyment of their religious and civil rights.

Having stated this much in the premises, I proceed to answer my respected gentlemen and friends.

1. Willingly I consent to bury and forget all that has passed, on condition that you as men of German blood, as citizens and inhabitants of one and the same town, as neighbors, friends and members of the same spiritual household, as Christians and fellow-travelers on the road to eternity, will receive one another in charity, humility and meekness, and in this manner settle the disputes between you and forgive one another. For you have, on both sides, gone too far and done wrong, as generally happens in all such wretched church squabbles.

2. I am willing to do for your congregation what the strength still left me will allow, and the grace of God may grant.

3. I shall report to the brethren of the Ministerium united with me, at Tulpehocken, Lebanon, Lancaster, Earltown, Falkner Swamp, (New Hanover), White Hall and Macungie, and request them to assist you,

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provided the elders and deacons at Reading ask me to do so, and will send out the invitations.

4. I do herewith admonish you for the present to allow things to rest, to keep quiet and to promote peace and unity, until I, my life being preserved, shall be able to crawl up (*hinauf kriechen*), inquire into the state of things and establish better arrangements.

5. It pleases me greatly to learn that you meanwhile, have the schoolmaster read for you and keep up the services on Sunday.

This much for the time being, from your old and much-plagued friend and well-wisher,

April 11, 1771. H. M.

Toward the end of this same month Muhlenberg made an extended visit to the Lutheran congregation at Cohenzy (Friesburg), N. J. After his return to Philadelphia, he suffered a severe attack of illness, and had to delay his promised visit to Reading. At his request, Rev. Justus H. C. Helmuth, at that time pastor at Lancaster, and from 1780-1822 at Philadelphia, went to Reading, held services, but found things in the same deplorable condition, and witnessed himself, in the church, very unpleasant scenes. Muhlenberg was led, under these circumstances, not to request any of his brethren to visit Reading, nor would he appear there himself. He proposed that from both the contending parties, a few sensible, discreet, well-behaved representatives might be sent to him, and with such he was willing to confer. He also proposed, in union with these men, to prepare a a church-order to be laid before the congregation. All those who would agree to this order and sign it, should, so long as they would lead lives becoming Christians, be considered regular members of the congregation, and entitled to vote at elections for vestry-

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men. These representatives might then, after the new order was adopted, in the presence of Muhlenberg, select three men for trustees, three for elders, and three for deacons, and allow the members to give their votes for or against them. Those elected by a majority of votes, should then constitute the Vestry. This Vestry should consider the election of a suitable pastor and give him a call. This was the manner in which in those days, pastors usually were elected. Muhlenberg adds that this was his last advice and opinion. It was dated May 30, 1771.

This suggestion of Muhlenberg seems to have been acted upon, and a new order or series of rules was drawn up and adopted about that time. Fortunately Dr. H. H. Muhlenberg, in his articles in *The Missionary*, in 1857-8, on the history of Trinity Church, gives a translation of these revised rules or by-laws, as they are no longer among the old documents of the congregation. They are interesting, not only from their contents, but in showing that the congregation had certain rules of church order already in 1752, and that these had been revised and improved at Muhlenberg's suggestion and with his aid, twenty years later. They are as follows:

ORIGINAL ORDINANCE (OR CHURCH REGULATIONS) ESTABLISHED IN 1752, AND REVISED IN 1772.

An ordinance for the government of Holy Trinity Church, adhering to the Unaltered Augsburg Confession, in Reading, and covering the church and school house buildings, and other necessary matters.

1. As at the building of said church it was determined to keep a writing of association or ordinance for the government of the Evangelical Lutheran congregation here, we have deemed it necessary at this time in the year 1772, for the purpose of preserving peace and in-

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creasing the acknowledged membership of said congregation, to call the congregation together to institute (ratify) this ordinance.

2. That the said Holy Trinity Church, being built to the glory of God and for the propagation of the Evangelical Lutheran religion, which sincerely acknowledges the Unaltered Augsburg Confession, and that the same may be used to no other end, neither by force or color of right, it is herewith resolved to support the said church constitution inviolable hereafter, and to live uprightly in the said congregation.

3. And as it sometimes happens with preachers, that we do not find their life and conversation irreproachable according to the doctrine, it does not follow that we should be satisfied with this state of things; no, our will and determination is that, according to the precept of St. Paul, we should above all things seek such teachers, be they pastor or schoolmaster, who are of good report and good testimony of those who are without; who know how to rule their own house, so that the apostolic doctrine suffer no prejudice. On this account principally we reserve to the congregation the right to choose and call the pastor and schoolmaster, and also to dismiss them according to our beloved leader Luther's own regulation. We reserve this right to our posterity, and it shall be the duty of the preacher to administer baptism and the Lord's Supper according to the institution of Christ, as it is used in our church, according to the 9th and 10th Articles of the Unaltered Augsburg Confession.

4. As it is of the greatest importance that good ordinances and regulations be made in said congregation so that the church not only be strengthened, but for the further propagation of the Evangelical Lutheran religion in good order, it is hereby resolved that, with this in view, orderly and sensible men of the congregation shall be chosen annually, no less than seven, to wit: Two elders, four wardens and one alms-overseer, in the following manner: On the first Monday in March, 1773, one elder and two wardens, and on the first Monday in March, 1774, one elder, two wardens and one alms-over-

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seer; to remain in office until others shall be elected by a majority of votes in the congregation in the manner above mentioned, and so yearly and every year forever. This ordinance shall be understood, as to the wardens and overseer, according to the usages of this congregation and church, that thereby good order and regulations be observed, as well on the part of the preacher and the schoolmaster, as of the congregation, in life and conversation, and in the contributions to the expenses of the church; and yearly, on the first Monday in March, a correct account of receipts and payments shall be rendered, and laid before the members who choose to be present.

5. It is also deemed proper that three orderly and fit men be chosen openly in the congregation for three years, as deputies to counsel with the elders, wardens and overseer, whenever anything in the congregation is to be done, built, ordered, called or undertaken; yet they shall not proceed on their counsel, but lay it before the whole congregation, and then by a majority of votes it shall be decided and done for the good of the congregation.

6. *Resolved*, That the elders, wardens, overseer and deputies, with the pastor, shall settle the accounts of the congregation every year, so that the preacher receives the annual salary as promised; or if not, that they assist to have it made up and handed over.

7. *Resolved*, That the said church and school house be kept in good condition and order, and repaired when necessary.

8. Although at this time no parsonage is built, yet we obligate ourselves to erect and build one as soon as circumstances will admit, for the residence of the pastor so long as one remains with us in that office, and makes known to us the word of God pure and unadulterated, according to II Tim. IV: 2. "Preach the word; be instant in season and out of season; reprove, rebuke, exhort with all long suffering and doctrine."

9. To support our common freedom and free-will, it is our earnest request and petition to all men of whatever race, nation, power and dignity, secular or religious

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estates, be they rulers or subjects, that they by no means profane the above mentioned buildings, happen it through force or color of right, through the extinction of this congregation or unexpected decay (forsaking) the Augsburg Confession, or the change of the established church service, which may very readily happen; examples of which we have had in former times and see in part now; with intent to use the above mentioned church for any other purpose than that for which it was built and dedicated. Be it known to every one that the great and almighty God, the Father, Son and Holy Ghost, and yet not three Gods, but one God in unity; that the same great and almighty God, to whose honor it was founded and dedicated, will also have a watchful eye over it, and reward the promotor, and punish the transgressor.

So take notice of our petition, which is made not for our bodily welfare but for the honor of God and our happiness, ye children of men, noble or ignoble, rich or poor, great or small, young or old, it is no jest, ye have not now to do with men but with God. We have built the said church and school house in the name of the Triune God, and in His name it shall be kept, with God's help.

10. The above concise articles are our constitution, with directions to the members of our said congregation, and to our posterity who confess and believe according to the Unaltered Augsburg Confession, in what manner it shall be observed respecting this said church, school house and the Evangelical Lutheran congregation, and which every one and all the members of our congregation are bound to obey and live accordingly. [Signed]

Anthony Aschyer,
John Kurtz,
George Marx,
John Schumacker,
Christian Schreffler,
Frederick Rapp,
Adam Ege,
George Teibel,
John Maehrich,
John Braun,
Charles Fruescht,
Michael Stump,
Andreas Engel,
Christopher Witman,
John Medlit,
Andrew Fichthorn,

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Michael Fichthorn,
Gottlieb Becker,
Jacob Alter,
Henry Christ,
Adam Diehm,
Andrew Diehm,
Henry Wolff,
Conrad Braun,
John Conrad Braun,
Frederick Braun,
Michael Bush,
George Schultz,
John Reitmeyer,
John Phillippi,
George Joeger,
John Joeger,
Nicholas Moretz,
Jacob Burkhart,
Philip Fischer,
Jacob Graul,
J. Henry Beyerle,
Ludwig Imler,
Michael Seidel,
Adam Drinkhause,
Jacob Schneider,
George Eisenbeis,
Peter Klinger,
Philip Klinger,
Michael Krauss,
Michael Koch,
Frederick Stintzel,
George Wunder,
Henry Schreffler,
Conrad Babb,
Henry Reitmeyer,
Ludwig Beyerle,
Andrew Shaaber,
Thomas Diehm,
Henry Witman,
Nicholas Seitzinger,
Jacob Mueller,

Jacob Keyser,
George Follmer,
Jacob Follmer,
Ludwig Deibel,
Peter Filbert,
Daniel Adam Kurrer,
Michael Rapp,
Anthony Zimmerman,
Jacob Hoffman,
Henry Wolff,
Philip Nagel,
Thomas Straub,
Jacob Alswalt,
John Riess,
Valentine Folss,
George Schumacker,
Jacob Hoff,
Martin Hausmann,
John Witman, Jr.,
George Fleischer,
Frederick Suber,
Nicholas Schappert,
William Marx,
Peter Holzader,
Gottlieb Strohecker,
George Michael Spatz,
Matthew Meyer,
Andrew Schenk,
Henry Koehler,
Henry Dengelhart,
Peter Rapp,
Jacob Winter,
Gottlieb Christein,
Jacob Seitter,
George Frey,
Christian Merkel,
Jacob Shoemaker,
Conrad Schaeffer,
Jacob Rabbolt,
Caspar Pateicher,
David Nolcker,

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Jacob Groff,	**Martin Jung,**
Conrad Fuss,	**Joseph Brendlinger,**
William Schoener,	**Henry Hahn.**
Dewalt Mueller,	

Many of our congregation and citizens will recognize the names of their ancestors in this list, although the spelling of some has been changed.

We are sorry the original of this "ordinance" cannot be found, as we would like to compare the translation with it, because some expressions are of doubtful meaning. In section nine we have inserted in brackets, the word *forsaking*, since some word about the Augsburg Confession must there be supplied, and the context justifies the word we selected.

The definition of the Trinity in the same section may appear strange and incongruous, as it looks like a mixing of a section of the Athanasian creed with a caution about desecrating church property. But we must remember, the class of independent preachers who travelled about the country, trying to get into our congregations, were generally rationalists, and denied the doctrine of the Trinity, and the Divinity of Christ. These articles were intended to preserve the congregation from such preachers, and this explains why reference is so repeatedly made to the Unaltered Augsburg Confession, and why this exact statement of the doctrine of the Trinity is here inserted. Our fathers had taken the name "Holy Trinity Church," and they felt bound to keep that doctrine prominent, and to intimate the abandonment of the doctrine of the Trinity, would be a desecration of a church called by that name.

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CHAPTER VI.

1771-1774.

Revs. F. Niemeyer and P. J. Grotz.

The adoption of these new rules and by-laws may have lulled the storm, but peace was yet far off. The anti-Krug party entered into correspondence with Rev. Frederick Niemeyer, who had been serving the old Goshenhoppen congregation, in Montgomery county, and whom Muhlenberg in his diary styles "so-called pastor," having never furnished any credentials, or proved his right of title as a Lutheran minister.

The other party in the congregation, who were in sympathy with Muhlenberg and the Ministerium, served a notice on Mr. Niemeyer, which Muhlenberg calls a *Caveat*, to the following effect:

Respected Sir:—We, being lawful officers of the Evangelical Lutheran congregation of this place, do herewith, in the name of the United Congregations, adherents to the Ministerium, and to our acknowledged and ratified rules, give you notice that under no circumstances can we permit or desire that you should preach in our church. In case that some, who have no authority to call a preacher, should undertake to repeal those articles which we and they have signed, and inaugurate in our congregation a worse strife than exists now, to defy the Rev. Senior Muhlenberg and the whole Ministerium, they will do it at their own risk. We, therefore, hope that you, respected sir, will resolve not to participate in that scheme, to the end to promote your own credit and welfare, as well as that of the whole congregation, since Rev. Senior Muhlenberg has prohibited any stranger to be called to visit us before

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we as a congregation are reunited. This, respected sir, is the brief notice we give you; being fully persuaded that it will be the best for your own welfare to take to heart our warning. All this is submitted in all deference by us B. M., S. Sch., Ph. M.

READING, June 22, 1771.

If a suitable man could then have been placed at Reading by the Ministerium, the troubles would doubtless have ceased, as Muhlenberg, in a letter dated July 21, 1771, expresses his joy that the Lutheran horizon at Reading began to brighten, and that the two parties, so long and unhappily at war with each other, seemed to approach together in a milder spirit. But in another letter of nearly the same date, he states that he could not persuade any of the older brethren to go to Reading even as temporary supplies. He recommended Rev. Conrad Roeller, but for some reason he was not called, or refused to come. This gave the friends of Niemeyer encouragement and apparent success. While there is no evidence of his election or call to the pastorate, he must have served as pastor *pro tempore* for the ensuing two years, as the following receipt, preserved among the church documents, will show:

"I, the undersigned, acknowledge to have received from the elders and deacons of the Evangelical Lutheran congregation at Reading, the sum of one hundred and twenty pounds, lawful currency, as my salary for two years.

Witness my hand at Reading, January 23, 1774,

FRIEDERICH NIEMEYER."

Possibly a law suit grew out of these complications concerning Niemeyer, which may explain the following statement we find on a separate slip, among the old papers;

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"CHRISTOPHER WHITMAN *et al.*
vs.
BALTHASER MYERLE.

Judge's and Prothonotary's fees,	£6, 18s, 3d
Attorney, Mr. E. Biddle,	1, 17,
Sheriff, besides mileage,	16,
Jury,	
Cryer,	1, 6

Send my fee.

E. BIDDLE.

Received of the defendant six pounds, nineteen shillings and nine pence, the clerk's and cryer's fees in this action.

J. YEATES."

November 11, 1773.

As Mr. Myerle was one of the signers of the *Caveat* sent to Mr. Niemeyer, it looks as if Niemeyer and his friends had instituted proceedings and gained the suit, which will explain why he remained until 1774.

Dr. Mann states that Niemeyer's friends discovered they had made a mistake in getting him to Reading, and dismissed him. This must have been some time prior to the date of this receipt, and a new pastor had by this time been elected. This was the Rev. Philip Grotz, who arrived recently from Germany, and had presented his testimonials and recommendations to Muhlenberg. He had received a solid education, and always affixed to his name the title of *Magister Philosophiæ*. He visited Reading, and was immediately elected pastor of Trinity Church. The call was signed by one hundred heads of families, showing at last both parties had agreed upon the same man, if not the right one. It would seem that Rev. Grotz took this call and showed it to Muhlenberg, probably to get his indorsement of it.

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In a letter to the congregation, dated January 25, 1774, (but two days later than the date of Niemeyer's receipt), Muhlenberg ventilates his mind on this subject, but refrains from saying anything of their treatment of his advice about Rev. Niemeyer. In his letter he says:

"I could not but wonder at the undue haste in which this most important act was performed. There had been strong demands for Rev. Grotz presented from a number of our united congregations, in which he might have made use of his gifts with peace and satisfaction, to the honor of God and to the benefit of many souls. But in this matter I could not and would not interfere, as I have no command over him, nor over any of the other brethren. He came to this country at his own expense; was not indentured to me, and had perfect liberty to select any district or vacant congregation, in which he might hope to do the most good. From my heart I wish you prosperity and blessing, and remind you of the words of Jer. IV:3, 4: "Break up your fallow ground, and sow not among thorns. Circumcise yourselves to the Lord, and take away the foreskins of your hearts." I should profoundly grieve if the least of the former offences and scandals were repeated. Time will teach, and experience will prove, whether he will be able to attend to his office in peace and with blessing. This your teacher, to whom you gave a call, the Rev. Philippus Grotz, according to his testimonials and the evidence given at London and Philadelphia before us, has gone through a solid and regular course of education; is *Magister Philosophiæ* and *Theologus;* was examined in his native country by the Right Rev. Church Consistory, and set apart and authorized to preach the gospel, and administer the sacraments according to the Word of God and the Unaltered Augsbury Confession. He does not, like some others do in this country, come as a self-appointed pastor, to use religion only as a means to make a living, but is furnished with recommendations to our congregations. I therefore hope that by true repentance and godly sorrow, you will

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eradicate the bitter root of enmity and strife, cast out the old leaven of malice and wickedness, and change yourselves into the unleavened bread of sincerity and truth; in charity and honor preferring one another; and prove yourselves sincere Christians, and of one heart and soul."

To this admirable specimen of a pastoral letter, Muhlenberg, as President of Synod, adds the request that the Reading Lutherans should not object to their pastor serving from time to time a small congregation in the "forest" (Schwarzwald, southeast of Reading), which for a long time had petitioned for assistance and clerical visits. He reminded them of the Lord's words: "Whatsoever ye would that men should do to you, do ye even so to them."

Certainly no one short of a *Magister Philosophiæ*, could discover anything unbecoming in this letter. But Rev. Grotz thought otherwise. He was, as it appears, chagrined by Muhlenberg's wondering at the undue haste in which that election was held, and the call given. He immediately demanded an explanation of the language used by Muhlenberg. The long answer, which Muhlenberg good-naturedly gave, referred to the peculiar condition in which the Reading congregation had been for a long time, and to the great importance of a regular call to a pastor under all circumstances; and was written in such a good and conciliatory style, that it ought to have silenced forever any doubt and dissatisfaction on the part of Mr. Grotz. But likely he "thought of himself more highly than he ought to think," and not only was not satisfied, but continued to worry Muhlenberg with letters, criticising his character and his ways of administering the affairs of the church and the congrega-

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tions, and to behave and act as if he had been appointed his superior and critic. Muhlenberg for some time exercised forbearance with him, and stood this as long as he could, but getting tired of standing, he finally sat down and wrote him the following letter:

"*Right Reverend Pastor and Learned Magister:*—I desire to inform you that all your letters have come to hand in due time. Provided you had received from God, or from European or American Christendom, or from any Right Reverend Consistory or Ministerium, or from private individuals, any legitimate commission or authority; and provided you could show such a document, I would submit to it, so that under the proper mode of proceeding, the administration of my office and deportment should be minutely examined and impartially criticised by you. But whereas, up to the present time, you in your letters produced nothing but harsh accusations, menaces, and reflections concerning my official conduct, my family and friends, I for one cannot find such procedure becoming the character of a minister, a Christian, a civil citizen—much less a *magister* of the liberal arts—and least of all one who is a stranger here. This was the reason—and a quite sufficient one for me—why I did not answer your letters, and shall not do so, but rather, if more of this kind arrive, return them unopened and unread. Such infamous sentiments I need not receive from Reading. I can have them abundantly here in the public market. If you, sir and magister, have any just claim against me or my children or my relatives, or any just cause of complaint, any legal forum is open to you, and I shall not be afraid to answer. Only do not dream that you can be both accuser and judge; for in this country the golden A B C is still in use, that the accused has a right to be heard, before judgment is passed. This much from your Reverence's (in all reasonable things) obedient servant,

MUHLENBERG.

PHILADELPHIA, April 20, 1774.

Muhlenberg was dignified even when he was severe. The rebuke was deserved, and it is to be

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hoped was of benefit to Mr. Grotz. His ministry, which began so auspiciously, was of short duration, lasting less than a year. The only place we find his name on our records is, when he, with the Vestry, testified to the correctness of the treasurer's account at the annual settlement, March 16, 1774, and it is remarkable he then signs himself "Philippus Grotz, Philosophiæ Magister and *for the time* pastor." This may mean simply "pastor at that time," but looks rather as if he was recognized only as pastor *pro tempore.*

The cause of his sudden departure may have been his offensive pompousness, but other troubles probably helped. In a letter to Rev. Pasche, of London, dated December 3, 1774, Rev. John C. Kunze, D.D., wrote: "Mr. Grotz has turned out badly, and had to leave Reading on account of bad behavior. He has gone to Stone Arabia, in N. Y., but from there evil reports of him also come. He rewarded Mr. Muhlenberg and myself very ungratefully for our hospitality shown him."

He subsequently married in New York State, and became a more useful man. He died at Stone Arabia in 1809.

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CHAPTER VII.

1775-1781.

Revs. D. Moller, F. A. Muhlenberg and D. Lehman.

We have seen the deep interest the patriarch Muhlenberg manifested in the welfare of this church, and the wise counsel and advice the congregation had often received from him. No congregation outside of those forming his immediate pastoral charge, occupied more of his thoughts and care. It may have been occasioned by the fact that his wife's family resided here, but no matter what occasioned it, there can be no doubt there was a strong tie which bound Muhlenberg's heart to Reading from the time the congregation was organized.

But of late years this tie had been severely strained. While seeking his advice and aid, the congregation had not only acted contrary to his counsels, but blamed him for some of their troubles. Now, however, they were disposed to turn again to him, and asked him to visit and preach for them. To show his continued sympathy and willingness to help them, he agreed to preach for them on Sunday, June 11, 1775. To manifest their appreciation of his services, and as a token of their esteem for him, the Vestry assembled at the house of his wife's relatives, with whom he was staying, and escorted him in a body to the church, and after services repeated the act on his return to the house. He was deeply impressed with this mark of esteem, and the proof it gave of the

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changeableness of the likes and dislikes of the human heart. He mentions the great improvement in the singing, as the congregation now had an organ, and was much pleased with the skillful manner in which the choir contributed to the solemnities of worship. His visit was repeated within a short time, and the former pleasant relations between him and the congregation were re-established.

There can be little doubt that the responsive order of service which had been adopted by Muhlenberg and his associates in the Ministerium in 1748, was used in this church, especially since the congregation had an organ and choir to lead the singing. We insert that Order of Service to show how similar it was to that in use now:

THE ORDER OF PUBLIC WORSHIP AS IT SHALL BE HELD IN ALL OUR CONGREGATIONS.

1. Hymn of invocation of the Holy Spirit.

¶*After the Hymn the Minister shall go before the Altar and turning his face to the congregation, shall say:*

2. The Exhortation to Confession.

"*Beloved in the Lord, &c., &c. Therefore make confession with me of your sins and say thus:*"

Here follows The Confession of Sins, *ending with*

The Kyrie, "*Lord God, the Father in Heaven, have mercy upon us,*" *&c.*

¶*After the Confession shall be sung*

3. The Gloria in Excelsis. (*The metrical version was used*).

¶*Then shall the Minister say:*

4. The Salutation.

Minister: The Lord be with you.

Congregation: And with thy spirit.

Minister: Let us pray.

¶*And he shall use the Collect appointed in the Marburg Hymn Book for the Sunday or Festival day.*

The Collect.

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¶ *After the Collect the Minister shall say:* Let us reverently hear

5. The Epistle for the Day.

6. The principal Hymn.

¶ *Then shall the Minister say:* Let us reverently hear

7. The Gospel for the Day.

¶ *Then shall follow*

8. The Creed. (*The metrical form was used*).

¶ *Then shall be sung*

9. A Hymn. (*Nos.* 49 *or* 50 *in the Church Book were the hyms designated to be used here*).

¶ *Then shall follow the Sermon, preceded by the* Exordium, *or a* Prayer concluding with the Lord's Prayer, *during which the congregation shall stand.*

10. The Sermon.

¶ *After the Sermon nothing shall be used except the following* General Prayer *or* The Litany.

11. The General Prayer.

¶ *After the General Prayer, special prayers (if desired) for the sick, &c., shall be offered, followed by*

The Lord's Prayer.

¶ *Then shall follow the* Notices and Appointments, *after which the Minister shall say*

12. The Votum. "*The peace of God,*" *&c.*

¶ *Then shall be sung*

13. A Hymn.

14. ¶ *Then the Minister going before the Altar shall say*

Minister: The Lord be with you.

Congregation: And with thy spirit.

Minister: Let us pray. (*Here follows*)

14. The Closing Collect.

15. The Benediction. "*The Lord bless thee,*" *&c.*

It was about the time of these visits of Muhlenberg, that Rev. Henry Moller came to Reading and preached to the congregation, and shortly after was elected pastor. We give a translation of the call given him. It will be noticed the word "German" is now for the first time put in the title of the congregation.

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IN THE NAME OF THE HOLY TRINITY. AMEN.

We, the undersigned trustees, elders, deacons and deputies, and also other regular members of the German Evangelical Lutheran Congregation in and about Reading, in the county of Berks, in the province of Pennsylvania; having examined the Rev. Henry Moller and heard him preach, and regarding and recognizing him as a regularly ordained Evangelical teacher in accordance with God's word and the Unaltered Augsburg Confession, as also the satisfactory testimonials of his ministry and life, we have desired that the said Mr. Henry Moller shall become our regular teacher and preacher. Therefore, we, the undersigned, hereby give our attestation to the above, and accept the Rev. Mr. Henry Moller as the regular teacher and preacher of our said congregation and overseer of our School, and obligate ourselves hereby to give him an annual salary for his support, of eighty pounds, and ten cords of fire-wood, in equal payments at the close of each half year. And in case the said preacher should not be satisfied in the first, second or third year, or some time afterwards, he shall give notice to this effect to the congregation, one-fourth of a year before the end of it. So also, should the congregation not be satisfied in the second or third year or thereafter, it shall quietly give notice to the preacher, through the elders, deacons and deputies, or any three of them, one-fourth of a year before the end of it, in accordance with the rules of the congregation. All which we attest and confirm over our own signatures as so done.

READING, August 5th, 1775.

Mr. Moller was born in Hamburg, Germany, in 1749, and received a liberal education. After arriving in this country he resided for some time in New Jersey, until 1773, when he went to Philadelphia, with good recommendations from Rev. W. Graaf, of Hackensack. At Philadelphia he was engaged as an assistant teacher in the seminary, then established by Rev. Dr. Kunze, and also in the academy, at the

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same time preparing himself, under the direction of Muhlenberg and Kunze, for the ministry. Having received his licensure from Muhlenberg, and an invitation from the Lutheran congregation at Culpepper, Virginia, he paid them a visit. On his return he visited the Rev. N. Kurtz, then president of Synod, and by his advice came to Reading and preached here, and received a call as already stated. His acceptance of the call to Reading, gave great offence to the congregation at Culpepper, who very unjustly blamed Muhlenberg for it. If any outside influence controlled Mr. Moller in his decision, it very probably was that of his wife, whom he had recently married, and who was opposed to moving to Virginia.

We find the following entry in the old minute book concerning his coming:

"After the faithful Christian teacher mentioned (Pastor Krug) had left us, to the great grief of many of the congregation, and accepted a call to Frederick, this congregation was served successively by clergymen until the 6th of August, Anno 1775, when Mr. Henry Moller, who had been unanimously elected its pastor, delivered his introductory sermon upon the words found in Isaiah 40:11, 'He shall feed His flock like a Shepherd,' &c. The Lord Jesus, as Chief Shepherd, take under His care His flock in this place, and feed us on the green pastures of His saving Word, that we may blossom as the rose, and grow in spirit as the cedars of Lebanon. Amen."

This was Mr. Moller's first pastoral charge, and he manifested commendable diligence in his office. His entries of official acts in the church records are made with care, and he was the first pastor to record the names of communicants. It may be interesting to give the family names of the communicants at that

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time, which were as follows: Schneider, Reitmeyer, Leibrant, Alter, Spengler, Schultz, Kurtz, Otto, Rapp, Mack, Getz, Brown, Rosch, Diehm, Rabbold, Volmer, Fleisher, Noeker, Straub, Went, Kraft, Gosler, Engelhard, Schauer, Schonfelder, Baum, Lutz, Hitzel, Bayer, Schmehl, Schmidt, Kissinger, Ubel, Ernst, Kachel, Hegmann, Hartman, Trostel, Reifel, Held, Weidenhammer, Young, Ege, Fornewald, Schlichter, Dumm, Haberacker, Seidel, Lenert, Hubner, Helling, Morgan, Broker, Sachsman, Medler, Ort, Stout, Kachler, Grunblatt, Ebele, Adams, Herbein, Geyer, Kreischer, Gerhard, Gross, Fix, Schaber, Straub, Stein, Stab, Seibert, Fies, Tobias, Becht, Fischer, Krauser, Schumacker, Zimmerman, Richter, Nagel, Eisenbeis, Hein, Heckman, Becht, Hase, Haushalter, Kohl, Hamschon, Kuntzman, Klemans, Engel, Wolf, Johnson, Fuchs, Kissel, Wachs.

Pastor Moller's ministry fell upon troublous times in the country, as the war of the Revolution was now breaking out, with all its attendant distress among the colonists. But in the congregation peace and good order seemed to prevail. We know of no dissatisfaction, nor what induced his unexpected resignation after serving the congregation two years. The Vestry became offended at a letter he sent them asking to be released from his office, and took some action which called forth the following reply:

READING, January 22, 1777.

Friends and Brethren in Christ Jesus:—Your honored communication of the 21st of the month, through our elder, Dr. Otto, I received the same day and gave a careful consideration to your resolutions with reference to my request addressed to you the 19th inst.

He mentions a misunderstanding in the letters which were sent, which is a proof that my request to you was

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not weighed with calmness nor properly understood. My request was this: I desired to be released from my office by you, at the furthest in three months after the completion of my last half-year's service, now shortly to come to an end. I have candidly, and in plain and unselfish language, explained to you the reason for this course, which it is improper and superfluous to repeat in writing.

It must be considered that I did not request this as an obligation resting on you, but in the way of an interrogation to those who have certainly the right to retain me still longer (N. B.) as their teacher. But in case such request is not granted me, I am bound, in accordance with my call, to continue with you yet a full half year, when I will be able, without specifying the reasons, to resign my office. For thus it reads in the call: "Should the said teacher *not be satisfied* in the first, second, or third year, he shall give notice to the congregation one-fourth of a year before its close. On the contrary, if the congregation should *not be satisfied* in the second or third year, it shall quietly give him notice one-quarter of a year before the termination of it, through the elders, deacons and deputies, or any three of them." Very properly, therefore, in these conditions, there is as much time given me to resign, as the congregation retains for itself. There is not the least intimation of any obligation on the side of either party (me or the congregation) to give the reasons.

It is an evil, and in the estimation of intelligent persons a vicious custom, to have an exchange of correspondence between the preacher and congregation, for it ends finally in a strife of words. For this reason, I wish to be released absolutely from the office from the date specified. Reasons for the course can be given orally between some intelligent and sound-minded deputy of the congregation and the preacher, and in this way I desire an answer to this letter, and in no other. On the contrary, I will answer no letter, of *whatever kind it may be.* I remain still, with good intentions and recollections, your preacher,

HENRY MOLLER.

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The action of the Vestry on this letter we found on a scrap of paper, and is as follows:

"It was *Resolved*, First, as he makes his demand in opposition to his "call," no answer be sent him until the proper time.

With reference to what is owing, *Resolved*, That the deacons, when the half year is completed, shall pay the money in the presence of the whole Vestry, and not to the preacher, in the school house.

(Signed by eight names).

January 29, 1777.

The relations between pastor and Vestry must have become very unpleasant, but he remained the additional three months, as his record of pastoral acts continues until April of that year. From Reading he went to Philadelphia and again engaged in teaching, but at the same time served the congregation at Barren Hill. He received his final ordination in 1782, and then accepted a call to Albany, N. Y., where he remained until 1790. He was pastor for several years at New Holland, and in 1795 removed to Harrisburg.

The Revolutionary war was now at its height; many of the congregation had enlisted and were absent, while those at home were impoverished and distressed. Among the members of Trinity congregation who gave their services to their adopted country, was the distinguished Dr. Bodo Otto. He had emigrated to America in 1755, and after a residence in Philadelphia for some years, located in Reading in 1773. We find his name signed to the settlement of accounts at the meeting of the Vestry of this congregation in March, 1776, from which we infer he was a vestryman at that time. That same year he was chosen one of the delegates from Berks county to the

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Provincial Council, which met in Philadelphia on June 18, 1776. He became a surgeon in the Continental army, and with his two sons, Dr. John A. Otto and Dr. Bodo Otto, jr., had charge of the camp hospital at Valley Forge, while Washington's army was there. After the war he returned to Reading. He died June 13, 1787, and was buried immediately in front of the western entrance to the church, where a monument has recently been put over his grave. After the disastrous battle of Brandywine on September 11, 1777, the church was used, with the consent of the congregation, and possibly under the direction of Dr. Otto, as a hospital for sick and wounded soldiers who had been brought here. Those were trying times to churches, but especially so to the members of this congregation, who were as sheep without a shepherd.

This state of things was greatly relieved, however, by a fortunate circumstance which enabled them to secure, with considerable regularity, the services of no less eminent a man than Rev. Frederick A. C. Muhlenberg, as a supply for their pulpit. He was the second son of Rev. Henry Melchior Muhlenberg, born at the Trappe in 1750, and was one of the candidates for the ministry who was ordained at the meeting of the Ministerium in this church in 1770. For several years he preached at Lebanon and its vicinity, and then was called to New York. He was a very outspoken patriot, and when the British troops occupied that city, he was compelled to flee. He returned to this State, and was in Philadelphia on the memorable July 4, 1776. He assisted his father at the Trappe and at New Hanover, from whence also

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he preached occasionally at Oley. It was this circumstance of his being in this neighborhood, and somewhat free, that enabled Trinity congregation to have occasional visits and services by him. After his services here, his life and talents were turned in another direction. In 1779, there were three vacancies in the Pennsylvania delegation in the Continental Congress, and he was chosen on March the 2nd, by the Assembly, to fill one of them, and afterwards was elected for the full term. In 1780 he was elected a member of the Pennsylvania Assembly, and on November 3rd of that year, was chosen its presiding officer, and was twice re-elected to the same position. After the constitution of the United States was adopted, he was elected a member of Congress, and on April 1, 1789, was chosen to preside over that body, and became the first speaker of the Congress of the United States under the constitution. He died in 1801.

We have before us the statement concerning the annual settlement of accounts that year, which has some interesting items, and we therefore insert it.

In 1778, on March 9, the annual settlement of church accounts was held in the school house, and the treasurer, Frederick Rapp, presented his account before the assembled Vestry, and it is as follows: [The account is in pounds, shillings and pence, a pound in Pennsylvania currency being about $2.50 in value.]

RECEIPTS.

	£.	s.	d.
Balance for last year, - - - - - -	19,	3,	9
Received from collectors March 16, 1777, to March 5, 1778, - - - - - -	69,	3,	1
	13,	8,	0
Total income, - - - - - - -	101,	14,	10

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PAYMENTS.

	£.	s.	d.
1. Paid Rev. Fred. Muhlenberg,	3,	0,	0,
2. Paid Nicholas Lutz, house rent for Rev. Moller,	10,	0,	0
3. Paid on Rev. Moller's salary,	3,	5,	5
4. Paid Philip Fisher, drawing the organ bellows one half year,	0,	10,	0
5. Paid organ builder Tanneberger, repairing and tuning organ,	13,	10,	0
6. Paid Jacob Schumacker for boarding Mr. Tanneberger,	2,	6,	0
7. Paid Rev. Fred. Muhlenberg,	3,	0,	0
8. Paid Widow Held for wood for Rev. Moller,	5,	0,	0
9. Paid Rev. Fred. Muhlenberg, twice preaching,	5,	5,	0
10. Paid Schoolmaster Fleischer, his expenses when sent with a message to Rev. Muhlenberg,	1,	10,	0
11. Paid Jacob Schumacker for feed and care of Rev. Fred. Muhlenberg's horse,	11,	16,	0
12. Paid Schoolmaster Fleischer salary —with an addition because of the "hard times," for the year ending November 27, 1777,	3,	0,	0
	8,	0,	0
13, Paid Schoolmaster Fleischer for boarding Rev. Muhlenberg on his visits here,	5,	0,	0
14. Paid Philip Fisher drawing the bellows when organ was tuned,	0,	3,	0
15. Paid Abm. Weidman taking care of Rev. Muhlenberg's horse,	0,	17,	1
16. Paid Rev. Fred. Muhlenberg preaching 8 times,	18,	10,	0
17. Paid militia men for carrying benches from the church to the old prison,	0,	9,	0
18. Paid Schoolmaster Fleischer expenses and trouble when sent to Rev. Pastor Kurtz at York,	6,	10,	0
19. Paid Casper Fleischer fourdays' use of horse to York,	1,	2,	6

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	£.	s.	d.
20. Paid Widow Shenk for work done by her husband on a funeral-bier, - - -	0,	10,	0
Total payments, - - - - -	103,	4,	0

This shows that Rev. Fred. Muhlenberg supplied the church at Reading no less than twelve times, during the year included in the above account.

REV. DANIEL LEHMAN became the next pastor of the congregation. From his native Germany, he came to this country about 1773. He was a young man of good education and attainments, but without means to pay even his passage across the Atlantic. Like many others, he bound himself to the captain of the ship, to be disposed of to whoever would pay his passage on landing in America. On arriving in Philadelphia he made himself known to Rev. J. C. Kunze, Muhlenberg's son-in-law and assistant, who kindly paid the captain's claim. He was employed, as Rev. Moller had been, in giving instruction in the seminary which Muhlenberg and his assistants had established, and at the same time pursued his theological studies. Subsequently he became private tutor in the family of Rev. Jacob Van Buskerk, who had been pastor at Germantown, but was now residing at Macungie, serving congregations in that vicinity. Here young Lehman had opportunity to exercise his gifts, as a candidate for the ministry. He had a very strong voice, and was an attractive speaker. He became very popular, and a number of congregations wanted his services. He applied to the Ministerium in 1775, for examination and license, and was received. He first served congregations at Whitehall, Egypt, and other stations in Lehigh county, and re-

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ceived his full ordination at the meeting of the Ministerium in 1778. It was at this time the attention of the Reading congregation was turned to him, and he was elected pastor in August of that year. He began his entries in the Baptismal register thus:

Hic incohavit Daniel Lehman, O. C. D. His first entry was made in October, 1778, and his work here began favorably. H. M. Muhlenberg heard him preach while here on a visit, and found nothing to criticise except that he made too good use of his voice, and preached unnecessarily loud. Shortly after his settlement here, he married a lady of Philadelphia who was in good circumstances, and everything promised his would be a settled and long continued pastorate.

To encourage and secure this, the congregation determined to purchase a house for a parsonage, wherein he might bring his bride and have a home. When we think of the poverty, distress and uncertainties of these times, in the midst of the Revolutionary war, it was certainly at no small sacrifice this step was taken.

A subscription was drawn up on February 22, 1779, which stated that "inasmuch as the residence of John Kendel, together with the lot on which it was built, had been bought by the elders and deacons for a Lutheran parsonage, and by April 1st the sum of two hundred pounds must be paid on it, and there was no money in the treasury for this purpose, and that interest must be paid on borrowed money, it was decided to open a subscription for it, and all members of the congregation residing in Reading and its neighborhood, and all others who were friendly disposed, were earnestly requested to subscribe liber-

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ally to it." The names of 126 persons are given as subscribing, the total amounting to £190, 12s and 9d.

We have before us a bond for 125 pounds given April 1, 1779, by Henry Gossler and Adam Ege for the congregation to Conrad Brown, and on its margin is a note stating "this one hundred and twenty-five pounds were borrowed by them to pay off the debt they made in buying a house for the use of the Lutheran congregation."

The lot bought was No. 98, in the plan of the town of Reading, and was located on the east side of Prince (now Sixth) street, the second lot south of Washington street. After the purchase, the dwelling was repaired and repainted, and for some years was the residence of the pastors of the church. It was subsequently sold, and a parsonage erected on a double lot situated on the north side of Penn street, above Seventh.

We can find nothing to explain why Mr. Lehman's ministry came to an abrupt termination within two years. All we know is, this surprising step of his was brought to the notice of the Ministerium, assembled at New Providence (the Trappe,) in October, 1780. That body must not have approved his course, as we infer from the following extract from the diary of Muhlenberg:

"December 5, 1780. Pastor Lehman gave us a call on his way in the stage, with his mother-in-law, to Philadelphia. He said that since our special conference he had conferred with pastors Schultze and Henry Muhlenberg, jr., and that he intended to move next Tuesday, from Reading to Mosillem. Also that he had written a sharp letter to the Rev. Pastor Kunze, because he had too hastily prejudged him in the minutes.

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This bickering among clergymen is by no means good; is contrary to Christian ethics, and belongs to the class of corrupt passions. 'If any has been over taken in a fault, ye who are spiritual (or here, of distinguished grace and gifts) restore such an one in the spirit of meekness.' In the new covenant or kingdom of grace, the law no more holds: an eye for an eye, a tooth for a tooth."

From this we infer Mr. Lehman left Reading in December, 1780, and removed to Moselem, one of the congregations he had been serving in connection with the Reading church. It appears that his removal did not sever altogether his relation to Trinity Church, but that he continued at least to perform ministerial acts here a year longer, as we find nearly all the baptisms entered in the Church Record for 1781, and the early part of '82, are recorded in his handwriting. It is possible he may also have occasionally supplied the pulpit during this time.

One reason for his leaving Reading may be found in the following statement of the extraordinary expenses of the congregation for the year ending April 11, 1781:

	£.	s.	d.
Total receipts,	641,	5,	9
EXPENDITURES:			
1. Paid George Schnell for one bell rope,	16,	17,	6
2. Paid Abm. Levan for four cords of fire-wood for Rev. Lehman,	100,	0,	0
3. Paid Isaac Levan for two cords of wood for Rev. Lehman,	75,	0,	0
4. Paid for one book of paper for the school-master,	7,	10,	0
5. Paid Michael Krauss for wood,	129,	7,	6
6. Paid Conrad Beck,	22,	18,	2
7. Paid Philip Seiler for one cord of wood,	15,	8,	3
8. Paid for drawing the organ bellows,	37,	10,	0

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	£.	s.	d.
9. Paid Gottfried Becker, - - - - -	112,	10,	0
	516,	16,	5
Balance in hands of John Kendel, the treasurer, - - - - - - - - - -	124,	9,	4

This settlement is signed by the following vestrymen: Conrad Braun, Adam Ege, George Schumacker, Henry Hahn, Frederick Sintzel, John Rightmeier.

These amazing figures and prices are explained, when we recall the great depreciation of the paper currency of those times, and in such currency doubtless the above figures are given. Its almost worthless character may be judged by the fact that in February of this year, 1781, the Pennsylvania Executive Council resolved that Continental money should be received for public dues at the exchange of seventy-five dollars in currency for one in specie.

If Pastor Lehman's salary was one hundred and fifty pounds in Pennsylvania currency, and it cost nearly seventeen pounds then to buy a rope,—and four cords of wood cost one hundred pounds,—we ought not be surprised he concluded it was better to move out of town and live in the country.

In the early part of 1781, the attention of the congregation was directed towards Rev. F. V. Melsheimer. He had come to this country in 1776, as chaplain of a German regiment, but resigned that position in 1779, having determined to become a citizen of America. He was then serving congregations in Dauphin county, and probably had visited Reading and preached for this congregation. Accordingly when the Synod met in Philadelphia, in 1781, the delegates from Trinity Church petitioned that he

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might become its pastor. To this Synod would not agree, as he was not a member of that body. He, however, joined in 1785, and subsequently became pastor of the Lutheran congregation at Hanover, in York county.

The following item from Muhlenberg's diary comes in here:

"Sunday, November 4, 1781. Cloudy, with indications of rain or snow. To-day is Pastor Voigt's turn to hold divine service. The Schuylkill, no doubt, is high. I wrote, at the request of Pastor Kunze, a few lines to Mr. Henry Hahn, one of the deacons at Reading, in case Mr. Leps should determine to go thither.

'*Respected Sir:*—The bearer of these lines, the Rev. Mr. Leps, is an Evangelical Lutheran minister in low Dutch congregations in the State of New York, on the North river, where the Indians are committing ravages. He would like to come to Pennsylvania with his family and serve congregations here, and desired me to give him a few lines to some good friend, as he is a stranger and unacquainted with any one. If it is agreeable to Mr. Hahn and the other deacons and elders of the congregation, they can converse with him personally and determine whether he would suit them. Meanwhile I remain your well-wishing friend and servant,

H. MUHLENBERG.'"

NEW PROVIDENCE, November 4.

As we find no mention of Mr. Leps' name on any of our records, we infer he did not come, or did not suit, and the congregation continued to depend on occasional supplies, until the advent of Mr. Wildbahn.

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CHAPTER VIII.

1782-1791.

Rev. Charles Frederick Wildbahn.

In mentioning Mr. Wildbahn's name, we reach the link in our congregational history, which connects the past with the present. He is not only the man under whose pastorate our stately church edifice was erected a hundred years ago, but two of his great grand-children are yet living among us and members of the congregation,—Lewis J. Hanold and Mrs. Elizabeth W. Kendall. We are indebted chiefly to the late Rev. Dr. Mann for the following items of his early history.

Charles Frederick Wildbahn was a native of Saxony, born December 2, 1733, and came to this country as a soldier in 1756, about the breaking out of the French and Indian war. He was a young man of good education, understood the Latin and Greek languages, was a fine singer, and was an admirable pensman, as his entries in the church records testify. On account of some physical weakness, he soon relinquished military life, and took up his residence in Philadelphia where he found employment for a time in a printing office. Here he became acquainted, in 1762, with the Lutheran pastors, Muhlenberg and Handschuh, both of whom took interest in him. Muhlenberg was impressed with his talent for catechising and speaking to young people, while a marked affection grew between him and Pastor Handschuh. This was about the time the

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"Charity Schools" mentioned in the earlier pages of this book, were in operation, and as teachers were required who understood both English and German, Mr. Wildbahn was soon employed as a teacher therein, and sent to take charge of schools west of the Susquehanna river. Here he married Anna Maria Schaeffer, of Upper Bermudian, Adams county, on July 12, 1762. After these schools were discontinued, in 1763, Mr. Wildbahn removed further in the southwest, and was engaged as school teacher in several Lutheran congregations. In this way he was employed at Winchester, Va., and where he often officiated at public services, in the absence of a regular pastor, and administered baptism in cases of extreme necessity. During this time he was pursuing, as best he could, his theological studies, as the people of Winchester desired him to become their pastor. In 1768, he determined to attend the meeting of the Ministerium, be examined, and apply for license as a candidate, according to the custom of those times. The journey on horseback from Winchester to Philadelphia, by way of York and Lancaster, was a long and fatiguing ride, but he undertook it, accompanied by two delegates who bore the petition of the congregation that he receive license to preach and perform ministerial acts, and be returned to them as their pastor. He also had testimonials from officers of the English government, confirming those of the congregation, as to his teaching, life and conduct. But vexatious delays of bad roads, swollen streams, etc., prevented his reaching his destination until the Ministerium had adjourned. It was a sad disappointment, as the brethren had separated and could not be re-

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convened. Muhlenberg soon realized the situation, and acted accordingly. He says: "My brethren in the sacred office having laid on me the dignity of *l'præses*, I had to do my official duty. So I appointed those brethern whom I could take hold of, Rev. Dr. Wrangel, Rev. J. F. Handschuh and Rev. J. C. Hartwig an examining committee, and requested their opinion in the case. These brethren gave the matter mature deliberation, examined the catechist, and in writing gave their resolution to the effect that inasmuch as the catechist had creditably sustained himself in the examination, I, as *Præses*, should authorize him, until further probation, to perform ministerial acts in those congregations. That authority I conferred upon him, in a certificate in English, and dismissed him and the delegates, with earnest admonitions." To this Muhlenberg significantly adds: "Since those congregations (located in Virginia) were admitted into our Union, our own congregations, poor as they are, gained the occasion to help those distant ones, by their contributions to the erection of church buildings.

Scarcely a year had passed after Mr. Wildbahn had returned to Winchester, when an Indian outbreak burst upon that place and surrounding country, accompanied with the murdering of the settlers, and burning of homes. As he was married and had a young family, he determined to leave, and move within less exposed parts. Accordingly, he accepted a call to congregations in Adams and York counties, in Pennsylvania, and settled at Hanover. But as he had not presented himself at the subsequent meetings of the Ministerium, his license had expired, and was

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not renewed. So, at the Synodical meeting in Philadelphia, in 1771, a delegate from these congregations appeared, requesting their minister be allowed to continue performing ministerial acts. To this Synod consented, provided he would be under the supervision of the Lutheran pastor at York, and that the York pastor should administer the Lord's Supper for him. With this, he and his congregations were satisfied, but as the York pastorate soon became vacant, the arrangment could not be carried out. He, however, continued to serve them, and other congregations along the border of Pennsylvania and Maryland, his license being renewed year after year, on petition of the churches he served.

In 1772, an effort was made to have him remove to Nova Scotia, and take charge of our churches there. It seems that Muhlenberg had presented his name to them, and expected he would accept the call, but he declined to go.

After ten years of service as a licensed candidate, Mr. Wildbahn appeared before the Ministerium in 1778, for his final examination, and was then ordained as a minister of the gospel. He enjoyed the esteem of his brethren, and was considered a man of solid attainments and worth. Rev. H. E. Muhlenberg, pastor of Trinity Church at Lancaster, and a competent judge, in a letter addressed to his father, the patriarch Muhlenberg, in 1782, took occasion to speak of Mr. Wildbahn in high praise.

In what way Mr. Wildbahn's name came before this congregation we cannot say, but he must have visited Reading and preached for the congregation in the spring of 1782. He was elected, and a carefully

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worded call was given him. We have a copy of that call before us. It requires of him to preach the word of God, instruct the young and administer the sacraments, "in accordance with the doctrine of Jesus Christ, as contained in the Holy Scriptures of the prophets and apostles and set forth in the Augsburg Confession and Book of Concord." His annual salary was fixed at 130 pounds, and he was to be furnished with a good house and stable, rent free, and ten cords of fire-wood. The call is dated March 30, 1782, and signed by twenty-eight names.

When the Ministerium met that year, on June 2, at Lancaster, delegates of the congregation appeared, bearing this call with them. Mr. Wildbahn was not present, but the petition of the congregation, that he be allowed to accept the call and remove to Reading, was granted.

He moved here with his family during the next month, as we find the following entry in his own handwriting:

"In the year 1782, on the 28th of July, Charles Frederick Wildbahn, as the regularly called pastor, preached his introductory sermon on I Peter V: 1-4."

Thus began a pastorate which was to continue over fourteen years. As we have seen, all the former pastorates, excepting Mr. Krug's, which lasted seven years, were very brief. For some reason, either the ministers they called did not suit the congregation, or the congregation did not suit their ministers, and after a year or two the tie was broken. These frequent changes must have been very discouraging to the people, and detrimental to the stability and growth of the congregation. But now a new era of peace and pros-

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perity was at hand. The Revolutionary war was just closing at this time, and the independence of the country secured. In the affairs of both their congregation and their country the tide had changed, bringing joy and hope to their hearts and homes.

Although Mr. Wildbahn was competent to officiate in English as well as in German, the public services continued in the latter language. A few of his ministerial acts are recorded in English, from which we infer he performed marriages, baptisms, &c., in English whenever it was desired.

Among his first weddings were some which remind us those were times of war. We copy several entries:

"Joel Reed, a soldier from Congress Regiment, to Elizabeth Lewis; married August 10, 1782, by order of P. Cadey, lieutenant."

"Henry Hennicke, a soldier who came from Brunswick Corps and enlisted in Congress Regiment, to Susanna Gebfert, a widow, born Kissinger, from York; married September 15, 1782, at my house, by order of Anthony Selin, Captain."

"John Kretzer, born in Anspach; was in the American service as a Light Dragoon, but is now free; to Anna Maria Bechtold; married February 16, 1783."

"William Welsch, formerly in the Continental service, to Eva Magdelena, eldest daughter of Andreas Shaaber; married on Palm Sunday (1783) at my house."

Mr. Wildbahn was very exact and careful in keeping the record of his ministerial acts, and being an excellent pensman, his entries are as distinct to-day as when they were written. If all his predecessors had been as careful, it would have saved much trouble in compiling this history. He states an interesting fact that at the first Communion he held here, September 15, 1782, among the communicants was "Henry Reichardt, a resident of Shamokin, who

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was taken captive by the Indians last May, but had sought and regained his liberty through flight."

In recording the names of communicants he frequently states whether they were married or single, widow or widower, &c. He was the first to record the number and names of those confirmed, and from these lists we can see how rapidly the membership grew under his ministry. Forty-four were confirmed on Good Friday, 1783, and 184 others communed that Easter. Fifty-two were confirmed in 1784, forty-two in 1785, fifty-eight in 1786, sixty in 1793, and forty-seven in 1794, the year the church was dedicated.

We cannot find any description of his appearance or manner of preaching, except what Muhlenberg stated when he first knew him as a young man. He was now forty-nine years old, and his family consisted of himself, his wife and six children. Among his members and hearers were some of the leading citizens of the place. In his record of burials we find one of the congregation thus described:

"John Dietrich Metzner, born November 30th, 1714, in the Electoral Palatinate. His father was Rev. Benjamin Metzner, and his mother Maria Soemering, daughter of an officer of the German army. The sponsors at his baptism were Baron Von Zyllenhard and the wife of one of the High Consistory of Mosbach. He was educated at Nuremburg, where he studied Latin and the history and doctrines of Christianity. In his 15th year he became a pupil of his uncle, a druggist in Saxony. In this profession he spent some years in Germany; three years in St. Petersburg, Russia; and ten years in Surinam, in South America. In 1753 he came to Philadelphia and established the first German Apothecary in that city. In May, 1767, he was married to Mrs. Catharine Elizabeth Reiter (born Leitheiser). He became

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a citizen of Reading in 1784, and died January 30th, 1794."

He gives brief biographical sketches of nearly all the persons he buried, and we could readily fill several pages with extracts from them.

As a preacher, Mr. Wildbahn's style must have manifested considerable originality, if the instance mentioned by Rev. Schierenbeck in his *Notes concerning Lutheran Clergymen*, be founded on fact. In his brief notice of Mr. Wildbahn, he states that at the funeral of a blacksmith, he drew a parallel between that occupation and a Christian life, *e. g.*, the bellows represents the work of the Holy Spirit; the anvil, the power of endurance; the tongs, his charitableness, etc.

During Mr. Wildbahn's pastorate in the church, it is stated that in the year 1784, on the holy festival of Whitsunday, the altar was beautified with a handsome black cloth, presented by the aged Dr. Bodo Otto, and also the window over the pulpit, with a green curtain.

Also, the widow Catharine Witman presented a pall with which to cover the coffins at funerals, and Peter Weimer, the deacon, fitted it up.

In the year 1786, Mr. Nicholas Brosius presented a black cloth for the pulpit; the fringe for it was given by Mr. Martin Hausman, and the work upon it was done, without compensation by Peter Weimer, a deacon."

The financial condition of the congregation at the beginning of Mr. Wildbahn's pastorate, is brought out in the following statement of the settlement on March, 1783:

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"Anno 1783, March 15th, the treasurer, John Kendal, in the presence of the old as well as new members of the Vestry and the Rev. Mr. Wildbahn, presented his report of receipts and expenditures from August, 1781, to date.

Received in all contributions, - - - -	£61,	1s,	1d
Paid on order of the elders and deacons and according to the receipts, - -	42,	13,	1
Showing a balance of - - - - - -	18,	8,	0

Further, there follows here the receipts and expenditures of Deacon George Schumacker, from backstanding organ money, from tiles taken from the roof of the church, and from house rent; likewise allowance for the old schoolmaster, Fleischer, and burial of the poor schoolmaster Fuegner, as follows:

Receipts were - - - - - - - -	£22,	0s,	4d
Expenditures, - - - - - - - -	24,	15,	2
Leaving the congregation indebted to Schumacker, - - - - - - - -	2,	14,	10

Of the above mentioned balance of contributions, viz.: £18, 8s, 0d, there has been paid to Balthaser Meyerle for the parsonage, £16, 0, 0, and the remainder paid into the hands of the new treasurer, Henry Hahn, jr.

Signed by

C. F. Wildbahn, *Pastor.*	Samuel Homan,
Peter Filbert,	George Pflieger,
Henry Hahn,	Adam Ege,
John Reifschneider,	Peter Rapp, &c.

This statement has a special interest in showing that the roof of the first church was originally covered with tiles, as were some of the old log houses which remained on our streets until within a few years. As these tiles were sold, it would seem that the roof was deemed too heavy, and they were taken off and shingles probably substituted.

The statement about the schoolmasters, receives additional light from the following extract from the church record:

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"Anno 1782, April 29th, George Schumacker, at that time deacon, borrowed from Henry Hahn the sum of £5, 5s, 0d, in specie, and satisfied therewith the old schoolmaster, John Fleischer, for a claim against the congregation, as he was not willing to vacate the school house to the new schoolmaster, Paul Fuegner, This money was repaid at the first settlement."

The reason why a change was made in schoolmasters, appears from the following extract from the diary of H. M. Muhlenberg:

"Wednesday, August 21, 1782. In the afternoon had a call from Mr. John Fleischer with his young son. Twenty-one years ago he was schoolmaster here in Providence (Trappe), and subsequently for twenty-one years schoolmaster and organist in Reading. He has lost his hearing altogether and has no means of support, because no longer able to serve. He has a letter of recommendation, and wishes to secure contributions for himself from benevolent people."

The following item also appears in the church record:

"Anno 1784, on the sixth Sunday after Trinity, a voluntary public collection was made in the church, amounting to four pounds and sixteen shillings, for the benefit of the old schoolmaster, John Fleischer."

Mr. Fleischer died March 16, 1787, after long continued illness, and was buried on the 18th "attended by a large funeral procession." His age is recorded as "67 annos, 3 menses, et 3 hebdom."

His successor, Paul Fuegner, died after one year's service, as we learn from the following entry of burials by Mr. Wildbahn:

"February 7, 1783. John Paul Fuegner, schoolmaster of the Evangelical Lutheran congregation; born August 25, 1750, in Hesse Cassel; came to America whilst a little child; attended school in Philadelphia, where he was instructed and confirmed by H. M. Muhlenberg; came to Reading April, 1782, as schoolmaster and

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organist, and died the following year, February 6, from a cold contracted at Christmas."

The next schoolmaster was Daniel Staudt, who served in that capacity until his death, in 1820.

Thus far the grounds of the church yard had been used for burial purposes, according to custom. But after thirty years use, it was found necessary to secure additional ground, and an unoccupied plot lying one square north (northwest corner of Sixth and Walnut streets), was selected and purchased on September 12, 1785. The deed, given by the agent of the Penns, recites that it is "conveyed to Henry Christ, Frederick Gensel, Godfrey Baker and Henry Hahn, vestrymen of the Evangelical Lutheran congregation, who adhere to the inviolable Augsburg Confession, at the town of Reading, for the sum of five shillings, on payment of a certain annual ground rent, etc." This ground, after the dead were removed, was conveyed, in 1860, to the German portion of the congregation, and on part of which St. John's German Lutheran Church is built.

We do not know that the patriarch Muhlenberg visited Reading during Mr. Wildbahn's ministry, but it must have cheered his heart to learn of the peace and prosperity now enjoyed by the congregation which had given him so much anxiety and trouble, and in which he felt so strong an interest. Muhlenberg died at his home at the Trappe on October 10, 1787, and Mr. Wildbahn journeyed thither to take part in the funeral services. It is probable other friends and relatives accompanied him from Reading, but we have no record of it.

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While Muhlenberg never resided in Reading, he had been the constant adviser, counsellor and friend of the congregation from the beginning. H. M. Muhlenberg, and his name and work should be held in grateful remembrance.

Henry Melchior Muhlenberg was born in Eimbeck, Germany, on September 6, 1711. He was educated at the University at Goettingen, and for a time was a teacher at Halle, and became associated with Francke, professor of theology in that university, and head of the Orphan House located there. In 1742 he accepted an appointment to go to America and take charge of the Lutheran congregations at Philadelphia, the Trappe and New Hanover, and have a general supervision of our scattered congregations in this country. He proved to be a veritable bishop and apostle. Like St. Paul, the care of all the churches fell on him, and he was oft in journeys, labors, watchings and weariness. He was a man of great wisdom, earnest piety and practical common sense. Under his administration, many churches were established, and others set in order, and built up in the faith. The Lutheran Church owes more to him than to any man who has ever lived in this country. His work was well done, and his death a great loss.

It was during this year, 1787, the congregation decided to become incorporated so as to secure title to the several properties belonging to them. Whether by an oversight or purposely, the original name, "Holy Trinity Church," was dropped, and the title "German Lutheran Congregation of Reading," substituted for it. This act of incorporation or charter will be found in Appendix B.

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CHAPTER IX.

1791-1794.

The Erection of the Present Church Edifice

The growth of the congregation under Mr. Wildbahn's ministry was so great, that the church became too small for the public services. From the statement we give below, it seems the building was also showing signs of decay, and both facts suggested the necessity of erecting a larger and stronger building.

By the close of the year 1790, the matter had reached a definite decision, and subscriptions to the erection of a new church were drawn up, with the following statement:

"Whereas the Present Church of the Lutheran Congregation in the Borough of Reading, and County of Berks is much Decayed; which makes it Necessary that a New Church or House of Worship Should be built in said Borough. And as all those belonging to the said Congregation, as others, who have found the Necessity of Supporting Religious Societies and Houses of Worship, for Promoting Christianity in this World, but much more for our Happiness in the next, would not only commend such a Laudable undertaking, but will willingly contribute thereto agreeable to their Circumstances and Abilities. We, the Subscribers, Members of the Congregation, as others, being willing, not only to Encourage the Building of the Church or House of Worship in the Borough of Reading aforesaid, but to contribute thereto agreeable to our Circumstances and Abilities, do hereby promise and engage to pay, or cause to be paid, unto the Trustees, Elders and Deacons of the aforesaid Congregation, or to such Person as shall or may be hereafter appointed by the said Congregation to Receive the same, Such Sums of Money as we shall annex to our Respective Names, as follows:

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one-fourth part thereof on the first day of August, Next ensuing, and one-fourth part thereof on the first day of August in each and Every of the three then next Successive Years. And in order that the design of the Said Congregation may not be frustrated, and they may be enabled to carry on their undertaking, We, and each and Every one of us, the Subscribers, doth bind himself, His Heirs, Executors and Administrators, unto the said Trustees, Elders and Deacons of the Said Congregation and their Successors, for the true payment of the Sum of Money to his Name annexed, in payments as above Mentioned.

READING, December 28th, 1790.

This subscription is signed by over 400 names. Among them are the following:

Peter Filbert, £100.
Mrs. Cath. Witman, £100.
John Witman, £37½.
Jacob Weineg, £35.
John Strohecker, £30.
Michael Rapp, £37.
John Otto, £30.
George Ege, £30.
Daniel Clymer, £30.
Joseph Hiester, £37½.
Daniel Hiester, jr., £22½.
John Schonfelder, £20.
John Christ, £20.
Matthew Babb, £15.
Henry Hahn, £16.
Henry Hahn, jr., £10.
Philip Kremer, £12.
George Merkel, £10.
Rev. C. F. Wildbahn, £10.
Thomas Wildbahn, £15.
Thomas Dundas, £12.
Alex. Murray, D. D., £6.
Jacob Graul, £14.
Fred. Heller, £15,
Philip Zieber, £5.
Daniel Stout, £7½.
James Diemer, £10.
Peter Weimer, £12.
Michael Madery, £6.
George Wunder, jr., £6.
John Ludwig, £7½.
James May, £6.
John Adam, £10.
Fred. Gentzel, £12.
John Cunius, £15.
John Reitmeier, £37.
James Collins, £30.
Peter Stichter, £9.
Peter Nagle, £4.
Marks Biddle, £15.
Franciska Brosius, £16.
John Reifsneider, £10.
Jacob Geist, £15.
Philip Fuchs, £7½.
Callison Kind, £15.
Dr. Metzner, £10.
John Baum, £10.
Jacob Leitheiser, £12.
Michael Fichthorn, £12½.
Michael Krause, £20.
Daniel Levan, £10.
Conrad Brown, £7½.

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William Mohr, £6.	Samuel Homan, £6.
William Bell, £9.	John Kantner, £15.
Abm. Phillippi, £10.	Henry Maternis, £9.

It would occupy too much space to insert the entire list here. The others will be found in the Appendix C. Efforts were made outside of Reading also to obtain contributions. A committee was appointed of citizens of Philadelphia to secure funds there, as we learn from the following heading of the subscription book which was sent to that city :

We, who have subscribed our names, have taken into consideration the circumstances of the Evangelical German Lutheran Congregation, of the Borough of Reading, in the county of Berks and the State of Pennsylvania, and their laudable intention to build a church for the honor of Almighty God, and to perform divine service therein for the comfort of their immortal souls, and edification of their youth, do hereby promise to pay, or cause to be paid, unto the honorable Frederick A. Muhlenberg, Esquire, Charles Biddle, Esquire, and Col. Jacob Morgan, or either of them, the several sums of money to each of our names respectively subscribed, in order to assist said congregation towards finishing said house of God.

December 14th, 1791.

This is written in the familiar handwriting of Pastor Wildbahn, and in the same distinct and careful manner as when he wrote in German. This subscription is preceded by a statement and petition for help, and is signed by Mr. Wildbahn and the Vestry, and attested by " Benjamin Spyker, jr., clerk of the corporation."

The committee was not very prompt in attending to this duty, and the following summer must have received a reminder, as we infer from the following letter :

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PHILADELPHIA, August 14, 1792.

Dear Sir:—Messrs. Morgan and Muhlenberg have never called on me to go with them, and now it must be deferred until October, as most of the people we may expect anything from, are in the country.

I have paid Britton & Massey seventy-four pounds for the shingles, which, when it is convenient, you will please send to me. I am your friend, &c.,

CHARLES BIDDLE.

To P. PHILBERT, Esq.

A later letter gives the result of their effort:

PHILADELPHIA, December 5, 1792.

Dear Sir:—Colonel Morgan, Mr. Muhlenberg and myself have been, with Mr. Krown to several gentlemen to collect for your church. Mr. Muhlenberg not being able at present to attend, and Colonel Morgan out of town, has prevented anything from being done at this time. I have no doubt but we shall be able to collect a good deal for you in a short time. You should write to the Berks members, to collect what they can from the members of the Legislature. I send you at the foot of this what has been subscribed and paid,—for what is paid you may draw an order on me, which will be paid at sight. You may assure the gentlemen who wrote to us, that it will always give me pleasure to serve them on this or any other occasion. I am your friend, &c.,

CHARLES BIDDLE.

F. A. Muhlenberg, £7½.
Charles Biddle, £3.
Samuel Powell, £3½.
Robert Morris, £3½.
Edward Burd, £3.
William Bradford, £3.
Francis Johnston, £1½.
Henry Sheaff, £1.
Tench Coxe, £2.
Wheler & Miller, £1½.
Thomas McKean, £3½.
C. Febiger, £3.
Thomas Mifflin, £3½.
Edward Shippen, £3.
John Nicholson, £3½.
Daniel Broadhead, £1.
Henry Seckel, £1.
Lewis Farmer, £1½.
Lawrence Seckel, £1½.

Several signers of the Declaration of Independence, and other eminent persons, will be noticed in this list.

At the meeting held December 28th, 1790, when the new church project was adopted, a building com-

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mittee was appointed, consisting of Peter Filbert, John Witman, John Reitmeyer, Michael Krause, Michael Rapp and Matthias Babb; and Henry Hahn, jr., was appointed treasurer and accountant. We also learn from Dr. H. H. Muhlenberg's letters in *The Missionary*, that John Cunnius was the carpenter and John Strohecker the mason, in the erection of the building. Who was the architect or designer of the building is unknown, which is to be regretted, as he deserves to have his name perpetuated. In its stately proportions, corresponding dimensions, massive strength, and elegant simplicity of its colonial style, it is not exceeded by any public building of that day. And it reflects great credit on the pastor, vestry and congregation that they were disposed to erect such a large, stately and expensive building, at a time when Reading was but an insignificant town, the country just recovering from the distresses and devastations of the Revolutionary war, and the congregation composed principally of laboring people, possessed of but little wealth.

The church was not only the most stately building in the town, but became its chief feature. In Guthrie's geography, published in Philadelphia in 1795, we find in vol. ii, p. 450, the following description of the town of Reading:

"Reading, the capital of Berks county, is situated about sixty miles northwest from Philadelphia. It is a flourishing town, chiefly inhabited by Germans. An elegant Lutheran church was erected in 1793."

The cost of the building (not including the steeple above the brick work, which was not erected until 1833), is given in the settlement of accounts, held in the school house on December 26, 1795, when the

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total amount paid was stated to have been 2,810 pounds, 16s, 10½d (about $7,028) and the contributions received were 2,696 pounds, 12s, 3½d (about $6,741), leaving a debt of 114 pounds, 4s, 7½d (about $287). This does not include contributions of material or free labor, but only contributions in money.

The church was located not on the site of the first building, but on the corner of Sixth and Washington streets, its dimensions being 60 feet on Sixth street and 100 (including the tower) on Washington street. The building covered some graves of persons who had been buried there, which were not disturbed as no cellar was put under the church. There was no basement, but the entire building was in one room, with the ceiling forty feet above the floor. There was one door of entrance on Sixth street, and two on Washington street. The pulpit was on the north side, with a sounding board suspended over it. A shelf projected beyond the front of the pulpit, on which the Bible rested, and on its under side a large eye was painted. This old pulpit was used in the lecture-room until twenty years ago, and is now stored away in the belfry of the church. Very large galleries were on the east, south and west walls of the church, which, with the seats on the main floor, accommodated great congregations. The organ and choir were on the west gallery. Two rows of windows were placed in the building, those above the gallery being somewhat smaller than those below. The walls were of brick, and how solidly and well they were constructed these hundred years bear testimony, with the assurance that they will stand for many years to come.

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Work was begun in the erection of the building in 1791, but the ceremonies connected with the laying of the corner-stone, did not take place until the weather had settled sufficiently for out-door services, and were held on Thursday, May 10, 1792. We cannot ascertain who officiated or assisted Pastor Wildbahn on that occasion, as the only notice of it left on record, is that the collection amounted to £37, 7s, 5d.

It is very likely the building was substantially completed that year, at least it was under roof before winter. The old church was still standing and used, and work was not pushed faster than the funds would allow, and as these came in slowly, the church was not ready for dedication until Trinity Sunday, 1794. In anticipation of this great event, the Synod or Ministerium had been invited to be present and hold its annual convention that year in the new church. These two events made the occasion one of the most marked that had occurred since Reading existed. Rev. Justus H. C. Helmuth, D. D., the successor of Muhlenberg as pastor of St. Michael's and Zion's churches at Philadelphia, preached the dedication sermon on Trinity Sunday, June 15, 1794, before the Synod, congregation and a great throng of citizens, on 2 Cor. VI: 16, and Rev. Emanuel Shultze, president of the Synod, performed the act of dedication, giving the new church the same name as the old, "Holy Trinity Lutheran Church." The collections at the dedication amounted to £260, 9s, 8d. When it is remembered that none of the modern arts of raising money at dedications were then used or

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known, it will be seen that this was a remarkably liberal collection.

Dr. Helmuth not only preached the sermon, but had composed an anthem specially for this occasion. The late Jonathan F. W. Deininger found several copies among the papers of his uncle, E. Jonathan Deininger. One copy was sent to the Archives of Synod, and another is before us.

The title page has a picture of a one-story church with a steeple upon it, and some have thought it was a picture of the old church. The title reads:

PRAISE AND PRAYER
ON
THE DAY OF DEDICATION
OF
THE GERMAN EVANGELICAL LUTHERAN CHURCH
IN
READING,
JUNE 15, 1794, BY
J. H. CH. HELMUTH,
AND SET TO MUSIC BY
J. L. MOLLER.

Printed and to be had at No. 163 N. 3d St., Philada.

The anthem consisted of a solo, duet and chorus. The latter was as follows:

"||Auf, ruehmet den Heyland und preist seine Liebe,
Empfindet der Dankbarkeit feurigste Triebe,
Vergisz nicht, O Reading, was Gott an dir that.||
Singt heute vornehmlich, verbundene Brueder,
Dem treuen Erbarmer erhabene Lieder,
Der gnadenvoll heute sich zu euch genaht.

Er hat euch gesammlet; Er hat euch gebauet;
Seht, wie euch der Segen des Hoechsten bethauet:
O, seht Ihn, Er wahrlich ist heute selbst da,
Bewillkommt den Braeut'gam mit Thraenen der Busze,
Fallt alle voll Liebe Ihm glaubig zu Fusze,
Und singet empfindungsvoll Halleluia."

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The first three lines of the first verse were repeated at the end of both verses.

It will be interesting here to insert some extracts and information, taken from the minutes of that convention of the Ministerium, or Synod.

EXTRACT FROM THE MINUTES OF SYNOD.

"Sunday, June 15th, 1794. At 9 o'clock a. m, the ministers, together with the lay delegates of the different congregations, met at the old church, and moved thence in procession to the new church, to take part in the dedication of the same. Rev. E. Schultze, the president, standing before the altar, stated the new church is to be called "Trinity," and performed the act of dedication, and offered the prayer. Dr. Helmuth preached the dedication sermon on 2 Cor. VI : 16. Dr. H. E. Muhlenberg (of Lancaster) preached in the afternoon on 2 Tim. I : 15. In the evening there was English preaching.

Services were again held on Monday at 9 a. m., when the president, Rev. E. Schultze preached, (this was the Synodical sermon,) after which the Synodical convention was opened with prayer.

The following ministers were present:

Rev. William Kurtz, of Jonestown; Rev. E. Schultze, Tulpehocken; Rev. J. H. C. Helmuth, Philadelphia; Rev. J. Fred Schmidt, Philadelphia; Rev. H. E. Muhlenberg, Lancaster; Rev. J. Van Buskirk, Gwynedd; Rev. C. Roeller, Old Goshenhoppen; Rev. C. F. Wildbahn, Reading; Rev. William Carpenter, Culpepper, Va; Rev. George Ellison, Upper Milford; Rev. J. George Schmucker, Quickels; Rev. A. Luetge, Chambersburg; Rev. V. Melsheimer, Hanover; Rev. J. F. Weinland, New Hanover; Rev. Fred D. Schaeffer, Germantown; Rev. H. Moller, New Holland; Rev. J. Goering, York; Rev. D. Lehman, Mosillim; Rev. Fred Ernst, Hudson, N. Y; Rev. Daniel Schraeter, Hanover; Rev. G. Weigand, Taneytown; Rev. Conrad Iaeger, Williamstown; Rev. Peter Bentz, Mt. Joy; Rev. Casper Dill, Jordan; Rev. Charles Espig, Sunbury; (Catechist) J. Stauch, Redstone.

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The following lay-delegates were present:

From Philadelphia, Fred. A. Muhlenberg and Henry Kaemerer.

From Lancaster, B. Hubley, George Hoff, Philip Klein and Henry Gross.

From Reading, Peter Filbert and Michael Krause.

From New Hanover, S. Reifschneider and M. Wartman.

From Chambersburg, Michael Eberle.

From Sunbury, Paul Baldy.

Rev. Dill preached on Monday evening and Rev. Ellison on Tuesday evening, both as licensed candidates for ordination. Rev. D. Lehman (former pastor) preached on Wednesday evening."

At the election of officers, Rev. E. Schultze was chosen president, and Rev. J. Fred. Schmidt, secretary. Mr. Schmidt was associate pastor with Dr. Helmuth, in Philadelphia, and was the great-grandfather of Fred. Leaf Smith, Esq., of this city, who placed a window in our Memorial Chapel to his memory.

At this convention Rev. Fred. Wm. Geissenhainer, father of the late Mrs. Rev. Jacob Miller, and great-grandfather of Hon. G. A. Endlich, was examined and licensed to preach, together with Rev. George Lochman.

Among the ministers present, Rev. F. D. Schaeffer was the grandfather of Charles H. Schaeffer, Esq., and Rev. H. E. Muhlenberg was the grandfather of Rev. Dr. F. A. Muhlenberg, both of our congregation; Rev. J. G. Schmucker was the grandfather of the late Rev. Dr. B. M. Schmucker; and the president, Rev. E. Schultze, was the son-in-law of Rev. Henry Melchior Muhlenberg, and the father of John Andrew Schultze, who became governor of Pennsylvania.

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It must have been gratifying to the congregation to see, among the ministers present two of their former pastors, Rev. H. Moller and Rev. D. Lehman; but also a matter of regret, that among the absentees was Rev. John Andrew Krug. He was still residing at Frederick, Md., whither he had removed from Reading in 1771. As his ministry here had been in those turbulent times, it would have cheered his heart to see the great change in the congregation, and to take part in these interesting services; and many who had enjoyed his faithful ministry, would have been delighted again to see his face and hear his voice.

Among the parochial reports made at that convention, Rev. C. F. Wildbahn gave the following statistics of the past year of Trinity congregation: "86 baptisms, 42 confirmations, 413 communicants and 21 deaths."

As Rev. Dr. Helmuth took so prominent a part in the dedication of the church and in the proceedings of the Synod, it will be interesting also to give some extracts from his diary of this date:

EXTRACTS FROM DR. HELMUTH'S DIARY.

"*Saturday, June* 14, 1794. Arrived in Reading a little after three. Ate dinner at Witman's tavern. The preachers have nearly all arrived. I was asked to preach the morning sermon. Pastor Muhlenberg gave me a text. Pastor Goering advised me not to take it, but to preach on 2 Cor. VI: 16. Meditated over it in my lodgings at Dr. Otto's. Pastor Schmidt was with me. My heart was very poor and miserable.

Sunday, June 15. A quiet night. Walked for a time in the garden in the rear of my lodging and meditated. The Messrs. Moller and Ott here for a few minutes; also Goering and Schmucker, with whom we went to the church. A very large assembly of people. First was

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sung, '*Komm Heiliger Geist, Herr Gott.*' Then Pastor Schultze performed the service and read a prayer out of Seiler. After this the singing school sang. (This must have been the anthem composed by him for the occasion). Then followed the hymn, '*O, Jesu Christe, Wahres Licht.*' I ascended the pulpit and offered a diffuse, dry prayer, though it afforded here and there a few glimpses of grace. Preached on 2 Cor. VI : 16, 'Ye are the temple of the living God.' Serious and declamatory, as I had got into the habit of preaching for some time. Hymn, '*Lobet den Herrn.*'

Ate dinner. Took a walk with Pastors Schmidt and Pauli (Reformed pastor in Reading) to the Schuylkill.

Went to church and heard Pastor Muhlenberg preach on I Tim. I : 15. Edifying and thorough.

Drank tea. Bernhard Hubly there. Bentz and Goering with me a long time; afterwards Schmucker.

Then went to church, where an English preacher preached on Godliness. Did not come out of church until after ten. Had a cordial talk with Pastor Schmidt.

Monday, June 16. Rose at five. Ate breakfast at Mr. Jacob Hubley's. From here to Mr. Wildbahn's; then to church.

President Schultze preached on the story of Zaccheus, in Luke. Then followed the election of president and secretary, Schultze and Schmidt. The papers were handed in.

Went with Pastor Goering up the mountain near Reading.

Pastors Wildbahn and Pauli dined with us at our lodging. In the afternoon Mr. (Frederick) Muhlenberg made a long speech against persons brought into the ministry without sufficient education; appealed to the corporation in Philadelphia, which is entirely against it.

* * * * * * *

Had a serious talk with Gilbert, the opponent of Pastor Weinland, at Pastor Wildbahn's. Drank coffee there, and heard Candidate Dillon, Ps. 50 : 15. Connected and serious.

Mr. Ernst accused me of having driven him out of Pennsylvania, and of having murdered Dr. Kunze's

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hymns in the new Hymn Book. Told me of the trouble in which he is also in his present congregation.

A resolution concerning the publication of a book with notes was passed. Muhlenberg, Moller and myself are to make the necessary announcements concerning this in the papers. Singing school in my lodgings till eleven o'clock.

Tuesday, June 17. Up early. Messrs. Kaemmerer, Schmucker and Herre; then Frank, a lawyer, with a petition. Dined with Mr. Clymer, but left as soon as I had eaten; the other gentlemen soon followed and then we resumed business. Mr. Weinland's case came up again. I took him aside and spoke seriously with him, and he yielded. An outward reconciliation between him and Gilbert was effected. Mr. F. Muhlenberg had a great deal to say again on the admission of uneducated candidates. I answered him to-day, but not as vigorously as necessary; no one helps and that tends to make one weary. Was very nervous and embarrassed.

Had tea with Pastors Schmidt, Goering, Schaeffer, Lochman and Schmucker at the house of General Hiester. From there went to church. A half-intoxicated doctor wanted to engage me in a dispute at Wildbahn's concerning reason and Christ, but I did not answer much. Took, with the above-named ministers and General Hiester, a pleasant walk through the lovely valley, and then went to church. Candidate Ellison preached on John 17 :3.

Wednesday, June 18. Rose after five. The children, together with Messrs. Moller, Ott and Dickhaut, left this morning for Philadelphia. I gave them a letter along.

Candidates Geissenhainer, Lochman, Obenhausen and Stauch were recommended for ordination. Catechetes Ruthraff, Graeber and Grob were advised to study diligently. The examination was in the afternoon. Geissenhainer and the rest passed creditably, the Catechetes middling. President Schultze closed the meeting with an excellent prayer, which moved me greatly. In the evening Pastor Lehman preached on 1 Tim. 4 : 7. I was obliged to give thanks in pastor Wildbahn's

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place, who led the singing of the children. Left church at 10.30. Took leave, because I go in the morning to Lancaster. Wrote the above after twelve."

It will be noticed that in Dr. Helmuth's account of the services on Sunday evening, he simply states, like the secretary in the Synodical minutes, "there was English preaching," but does not state who it was that preached the English sermon. We would like very much to know who it was, and why neither of these writers gives his name. Could it have been some one not connected with the Ministerium, whose name was unknown to them? This is improbable. It looks rather like a mark of disapproval that the congregation wanted and had a service in English on that occasion.

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CHAPTER X.

1795-1803.

Various Changes.

REVS. WILDBAHN, MARCARD, LEHMAN AND SCRIBA.

The old church was left standing nearly a year after the new building was completed and was not torn down until the following spring. It was put up in sections and sold at public sale, as we learn from the following paper:

"The condition for the sale of the old Lutheran Church, in borough of Reading, is such that the highest bidder for each lot that shall be put up shall be the buyer. All stones, bricks and sand is to be left on the premises; the purchasers are to clear their respective shares from the ground in one fortnight from this date; the purchasers are to have three months' credit by giving security when required.

April 18, 1795. BENJAMIN SPYKER, JR.,
Clerk for the Incorporated Lutheran Congregation of Reading.

	£.	s.	d.
All pews on the ground floor, Frederick Rapp, paid,	2,	1,	0
Gallery floor and front at the north end, the organ bellows stool is excepted, George House, paid,	1,	8,	0
Gallery floor, pews, and breast on the west till to the southernmost pews, Frederick Rapp, paid,	2,	3,	6
Gallery ditto southernmost, George House, paid,	0,	18,	0
Northernmost half of the church timber and frame, John Hartman, paid,	20,	10,	0
Southernmost frame, Nicholas Dick,	13,	0,	0
	40,	0,	6

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Some things belonging to the old church were also sold privately, the treasurer's books showing the following:

	£.	s.	d.
1795, April 24, from Adam Hahn 12 panes glass,		7,	6
" May 2, from Peter Filbert for an old window,		6,	
" May 2, from Peter Ermold for one plank,		5,	
" May 12, from John Witman, 3 small sandstones,		5,	7½
" August 20, from George Haas for boards from the old church,	2,	6,	
" August 22, from John Wildbahn for boards from the old church,	2,		
" August 22, from Adam Hahn for a rope,		11,	8
1793, April 15, from John Strohecker for an old stove,	1,	10,	
" December 23, from Peter Filbert for scaffold poles at the church,	7,	10,	

The organ, which had been extensively repaired in 1789 by Mr. Tanneberger, its builder, was doubtless transferred to the new church and placed on the west gallery. A subscription also was started in 1794 for a new bell, which, with the two bells which had been on the old church, made a set of three bells with which the larger churches were usually supplied.

After the new church was successfully completed and occupied, we might suppose Mr. Wildbahn would have continued pastor of the congregation until the close of his life. He was now sixty-one years of age, when men are indisposed to make changes. But we find he continued to preach in the new church but a year and a half, when he accepted a call to Frederick, Md., and removed there on November 23d, 1796. His wife died the year previous, and was buried in

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the Reformed church yard. We have not been able to ascertain the cause of his resignation. There is a tradition among his descendants, that he served several years without receiving any salary. Whether this was a voluntary gift on his part towards meeting the heavy expense in building the church, or whether this was the cause of his resignation, can only be surmised. It seems certain he had not been paid what was due him at the time of his removal, in November, 1796, as the following later receipt shows:

"This day, the 11th of July, 1797, received of Andreas Fichthorn, deacon, on this account, the sum of fifteen pounds, fifteen shillings, specie, which I hereby acknowledge in the presence of Messrs. Peter Filbert, John Otto, John Strohecker and John Schoenfelder.

42 dollars. C. F. WILDBAHN, *Minister.*

He did not remain long at Frederick. Dr. Mann states he also went for a short while again to Virginia, then returned to Reading and served country congregations, and finally accepted a call to Centre Square, in Montgomery county, where he died on January 31st, 1804, and was buried there. The tombstone may mark the place of his sepulchre, but the best monument of his life is Trinity Lutheran Church at Reading.

Rev. Schierenbeck, in his *Notes*, already referred to, states that Mr. Wildbahn's long residence in America gave him much information concerning the various religious opinions and sects found here, and that he was engaged in preparing an American church history, but his laudable undertaking was interrupted and prevented by his death.

After Mr. Wildbahn's removal, the congregation was served for a time by Rev. Adam Nicholas Mar-

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card. Who he was, or whence he came we cannot tell, as we have searched in vain for information concerning him. In the church records he styles himself the "regularly called minister of the Evangelical Lutheran Church at Reading," and we infer he was duly elected, from the wording of the following subscription for his support:

"We, the undersigned, members of the Evangelical Lutheran congregation in and around Reading, promise to contribute and pay to the salary of the Rev. Preacher Nicholas Marchard, the called teacher and pastor, for one year, to wit, from November 14, 1796, to November 14, 1797, according to the ability and circumstances of each one. We obligate ourselves also hereby that we will pay the money hereunto subscribed to the properly appointed deacons of the congregation—the one-half when half the year has expired, the other half, however, when the whole or full year is closed.

READING, November 14, 1796."

This was signed by about one hundred names,—several of which appear for the first time, but subsequently became prominent in the congregation,—*e. g.*, John Spayd, Frederick Smith, jr., Conrad Henry, &c.

Mr. Marcard's (or Marchard) ministry lasted but seven months, from November, 1796, to June, 1797. Why he left, or whither he went we do not know. A single circumstance may give a hint, in the action of Synod. When that body met on June 11, 1797, in Baltimore, Mr. Marcard applied for admission—but the following action was taken, which we translate from the minutes:

"A certain Mr. Markard applies to be received into the Ministerium. *Resolved*, That Mr. Markard be not admitted, but the advice be given him to return to Germany."

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Whether he took this advice we cannot say, but from this time his name disappears. It seems probable his connection with the congregation had already terminated, as at this meeting of the Ministerium the congregation petitioned that a minister be sent them, and the Rev. Mr. Jung (Young) was recommended. He was at that time located at Martinsburg, Virginia, but whether he declined to come, or did not suit the congregation, the advice came to naught.

The attention of the congregation was then directed to Rev. Daniel Lehman, a former pastor who had so suddenly departed from Reading and taken up his abode at Moselem in 1780, and an effort was made to secure his return to Reading. A regular call was drawn up and given him, which stated that the officers of the church hereby called him to the vacant pastorate, "not doubting that he will not only accept, but speedily enter upon its important duties and perform them with all diligence, preaching the true doctrine of God's word, and administering the sacraments, as revealed in the prophetical and apostolical Scriptures, and set forth in Augsburg Confession and Book of Concord; that he shall visit the sick, instruct the youth, etc., and in such a manner order his office, life and walk that he can answer, first of all before God and the civil authorities, and next to these that the congregation be influenced and advanced in their Christian devotion, holy living and spiritual growth."

His annual salary was fixed at 150 pounds, specie, together with the use of the parsonage and lot, and twelve cords of fire wood, and that he should have every fourth Sunday free, and also the afternoon of the second Sunday after this free Sunday. The

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salary was to be paid semi-annually, and in case either party should not be satisfied during the first, second or third year, they must give the other party three months' notice before termination.

The call was dated September 30, 1797, and was accepted, and Pastor Lehman entered on his second term as pastor of this church the following December. In the baptismal record of that year he made the following entry:

"On December 13, 1797, Daniel Lehman came to Reading, following an unsought written call."

Mr. Lehman's second term lasted from December, 1797, until April, 1801, the date of the last entry made by him in the church records. Altogether he served the congregation about five years and seven months, his first term lasting two years and three months, and this second term three years and four months. Nothing of special mention occurred during this time, nor can any reason be given for his resignation. From the fact that his call gave him leave of absence for every fourth Sunday, and also the subsequent second Sunday afternoon, we infer he retained charge also of the church at Moselem during these years. At any rate he returned there again after leaving Reading, and remained until his death, in October, 1810. His funeral sermon was preached by Rev. H. A. Muhlenberg, then pastor of Trinity Church.

The vacancy which followed Mr. Lehman's removal, was not speedily filled. As already stated, Mr. Wildbahn had returned to Reading and was serving one or more congregations in the neighborhood. He officiated at several baptisms, performed in 1801 and

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1802, which are entered in his handwriting in our records. Two others are stated to have been performed by Rev. Pauli, the Reformed minister, and one by Pastor Geissenhainer, on September 21, 1802. From this we infer the pulpit was supplied by various clergymen for more than a year.

We were somewhat surprised to find that during this vacancy, Synod met at Reading, June 13th to 16th, 1802. On Trinity Sunday morning President J. F. Schmidt preached on I Cor. 1:23-24, in the afternoon Rev. Moeller on Luke 15:2, and in the evening Candidate Endress on Isa. 53:1-3. On Tuesday, at 6 p. m., Rev. George Lochman, D. D., preached in the English language on I Cor. 2:4.

In the minutes of the first business session it is stated that "two delegates were present from the congregation of the place (Reading), which is vacant, and it was *Resolved*, That one delegate should have a voice and vote." The delegates were Frederick Schmidt and John Strohecker.

At the first ministerial session, June 15th, at 3 p. m., certain papers concerning Frederick, Md., and Reading were presented and adopted, recommending Rev. Jasinsky to the latter, and Rev. Grob to the former position. But the delegate from Frederick was not willing to accede to this action of the Ministerium with regard to that congregation, as they had expected Rev. Jasinsky, and had made a written application to have him assigned to them.

At the next session of the Ministerium, on the following day, at 9 a. m., after all the business had been transacted, just before adjournment, it was moved, and agreed to, that the Ministerium give Rev. Jasinsky permission to accept a call to Frederick. A

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copy of this resolution was furnished the delegate from Frederick. This left the Reading church vacant, but the minutes mention that a member stated that Mr. Hubley had requested him to ask the Ministerium to afford the congregation at Reading the pleasure, as it is without a pastor, of having the pulpit supplied. In response to this request eleven ministers promised to visit Reading and preach.

In the beginning of 1803 a temporary supply was secured in the person of REV. WILLIAM H. SCRIBA, who served the congregation from New Year till Easter.

All we know of him is from the following extract from the minutes of the Synod for that year:

"*Resolved*, That Mr. Scriba (who came last fall from Germany as a candidate of theology with good testimonials, and has been licensed by the officers of the Ministerium, and was engaged as preacher at Reading until Easter), be requested to make a visit to Tuscarora."

For some years he was thus sent on missionary tours, and afterwards became pastor of congregations in York county.

One of the baptisms performed by him is thus entered in the church record:

"Carolus Spyker was born January 11, 1803, and received baptism on February 13, Sunday afternoon, between four and five. The parents were John Spyker and the mother, Elizabeth. The sponsors were Matthias Reichard and his wife, Sara. Candidate Mr. Muhlenberg, eldest son of Minister Muhlenberg, of Lancaster, was present."

Whether the "Candidate Mr. Muhlenberg," preached here on that Sunday we cannot tell, but this is the first mention of the man whose ministry was soon to begin, and under whom the congregation was to enter upon a new era in its history.

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CHAPTER XI.

1803-1829.

Rev. H. A. Muhlenberg, D. D.

Rev. Henry A. Muhlenberg, of whose ministry we we are now to write, was the eldest son of Rev. Henry Ernestus Muhlenberg, D. D., pastor of Trinity Lutheran Church, Lancaster, Pennsylvania, a son of the patriarch Henry Melchior Muhlenberg. He was born in that city on Monday, May 13, 1782, and was baptized on the 26th of the same month. The full name given at his baptism was Henry Augustus Philip Muhlenberg. His elementary instruction was received immediately under the direction of his father, who was an eminent scientist, especially in the department of botany, as well as a distinguished theologian. His education was very thorough in the languages and mathematics, and his progress was much in advance of his years. Under such thorough personal, private instruction, he completed the usual course of collegiate studies at an age when most young men begin them.

He became in his youth very much attached to his uncle, Gen. Peter Muhlenberg, and from him, as well as from his father, he inbibed strong republican sentiments, and deep interest in national affairs. Long before he had a vote, he used his pen in writing on national affairs, and especially after the passage of the sedition laws, under which the Pennsylvania Germans were so greatly tried, he became their youthful, but ardent champion.

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After his confirmation as a member of Trinity congregation at Lancaster, his attention was turned toward the ministry, and he went to New York to pursue his theological studies under his uncle, the Rev. John C. Kunze, D. D., one of the most eminent of our earlier theologians, who was filling the double position of pastor of the German Lutheran congregation in that city, and professor of Oriental languages in Columbia College. He thus became thoroughly equipped for the calling he had chosen.

As has already been stated, he was visiting relatives in Reading and was present at the baptism of a child of John Spyker, on Sunday, February 13, 1803. He was now nearly twenty-one years of age and had completed his theological studies. It is very probable he preached for the congregation on that day, and the congregation saw in him the man they wished to become their pastor. We have before us a letter addressed to him by seven members of the Vestry, bearing date of February 28, 1803, stating that a meeting of the congregation had been held the preceding Sunday, and by resolution the Vestry was instructed to inform him it was the wish of the congregation that he should become their pastor. It specified in general the duties they would expect him to perform, and the support he could expect from them, and asking him to fix a day when he would visit them again, and preach as a candidate.

It is likely he complied with this request, and the result was his election to the pastorate, and the following call was extended to him:

"Inasmuch as the Evangelical Lutheran congregation at Reading, at a regular election held, elected Rev. Henry Augustus Muhlenberg as their teacher and

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preacher, therefore we, the trustees, elders and deacons of the congregation, hereby call the Rev. H. A. Muhlenberg to be our regular teacher and preacher. We desire and expect of him that he will preach in this congregation the pure and simple Word of God, administer the holy sacraments in a Scriptural manner, visit the sick when desired, and serve the flock of Jesus which is in Reading, with all possible diligence by word and example, as can be expected from a faithful and conscientious pastor who hopes to give a good account before the great Judge of all.

We particularly desire of him that on the morning of three successive Sundays he shall preach in German, and on the fourth Sunday following, also in the morning, he shall have an English sermon; and that we consent that he shall have the afternoons for preaching the Word of God in other neighboring congregations. We expect that if no instruction of the children can be held on (Sunday) afternoons, he will appoint some time during the week for such instruction of our youth, so they may early learn what belongs to a holy walk and life.

On the other hand, we promise for ourselves and our congregation, so long as he remains our pastor and faithfully performs his duty, the following:

Free residence in the parsonage and the use of the grounds attached thereto.

Six cords of hickory and six cords of oak wood.

Five hundred dollars per annum, payable every half year.

Also the customary perquisites.

And especially all love and friendship which a faithful and conscientious pastor should have, so that he may fulfill his office among us with joy and not with grief.

With the best wishes that our chosen pastor may discharge his office among us for many years with manifold blessings and mutual benefit, we subscribe and transmit this call on this 21st day of March, 1803."

John Gossler,	Conrad Heinrich,
Peter Stichter,	Henry Hahn,

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George Marx,
Henry Reithmeier,
Peter Filbert,
John Strohecker,
Peter Weimer.

The call was accepted and the prayer with which it closed was fulfilled, as his ministry continued "for many years with manifold blessings." Mr. Muhlenberg came as pastor the latter part of April, 1803, and his first official act was the baptism of John William, son of Matthias and Sarah Richards, born April 18, and baptized April 28. Little did he think he was then baptizing a future pupil, and successor in the pastorate of this congregation, the Rev. John W. Richards, D. D.

We see in the wording of his call how anxious the members of the congregation were to avail themselves of his ability to preach in both languages, by arranging that he should preach in English every fourth Sunday morning. It shows how rapidly the use of the English language was growing in this very German district, that such an arrangement should be made, and reflects great credit on our German fathers of that date, that they should consent to have every fourth sermon in English. Already nine years before, when the Synod met here at the time of the dedication of the church, on Trinity Sunday, 1794, the congregation, if not the Synod, arranged the evening sermon to be in the English language, and the same was done at the Synodical meeting in 1802, and now it had its recognized place in the regular services of the congregation. As the erection of so large and commodious a church showed our fathers built for the future, so this provision manifested a commendable wisdom in caring for those who under-

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stood English better than German. We have seen that English services were held in this church as early as 1758, but were not certain for whose benefit this provision was made; whether for any members of this congregation who preferred English, or for such citizens of Reading as were not familiar with German. The same question arises now. At this time there were no churches using the English language in Reading. The Church of England's effort to establish a church here, ceased in 1772, and the Protestant Episcopal congregation was not organized until about 1825, when, on the 8th day of June, the corner-stone of their church was laid, the services connected with which were held in Trinity Church. The Presbyterian congregation began possibly with the ordination of Mr. Greer, who for several years had been teaching in the Reading Academy, which took place on November 22, 1814. They had, however, no church building until 1823, when the corner-stone of their first church was laid at Second and Penn streets, the services connected with which were also held in Trinity Church. The Methodists had no congregation here before 1827, nor the Baptists until 1829. In the German Reformed Church the services were exclusively German, as they were in the Lutheran Church, with some exceptions, until this time.

It is, therefore, very likely that the spiritual needs of those citizens who did not understand German, rather than the needs of any part of the membership of the congregation, prompted this provision for English preaching. We are the more confirmed in this opinion by the fact that we find a "German con-

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gregation" and an "English congregation" spoken of, as if they were separate, rather than one congregation using two languages. Not that there were two separate organizations, but consisted of different classes of people.

In evidence of this we copy several receipts given to the treasurer by Pastor Muhlenberg for salary:

Reading, December 22d, 1804. Received of Henry Hahn, treasurer of the Lutheran congregation of Reading, seventy-five pounds, being half a year salary from the German congregation, due on November 1st. £75.
HENRY A. MUHLENBERG.

Reading, December 22d, 1804. Received of Henry Hahn, thirty-six dollars, being salary in part for six months from the English congregation, due November 1st. $36.00. HENRY A. MUHLENBERG.

The last of these receipts of money coming from the "English congregation" is dated February 7th, 1806, for salary due November 1st, 1805, from which we infer the arrangement did not continue over three years.

Whether the German portion became dissatisfied, or whether the English-speaking citizens failed to support the arrangement, we cannot say; but we infer the latter, from the statement made in a resolution of the Vestry concerning the pastor's salary, as follows:

"At a meeting of the Vestry of the Lutheran congregation in Reading, held August 12, 1804, it was

Resolved, That from May 1, 1805, the salary of our minister, Rev. Henry Aug. Muhlenberg, instead of $500 per year, as specified in his call, shall be $600 per year.

Or if the English sermon be discontinued on the fourth Sunday, the German congregation will pay $500 per year and allow their minister to take one or more congregations in the neighborhood of Reading, and preach to them on that specified fourth Sunday."

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John Strohecker,
George Marx,
John Schonfelder,
Trustees.
John Gossler,
Fred. Heller, *Elders.*

Henry Saetle,
John M. Baldy,
John Reightmire,
Deacons.

This does not show the congregation wished to get rid of the English service, or to have a German service on that day. It simply intimated the English part, or people, should raise $100 towards the pastor's salary, which was perfectly fair and just.

Outside of the sermon, it is probable the singing and service were weak, the people who attended were of diverse creeds, opinions and religious customs, and, therefore, after a few years' honest effort, for which Pastor Muhlenberg and the congregation deserve great credit, the project appears to have been abandoned, and the services were again entirely in German.

At the meeting of the Ministerium, held in Baltimore on Trinity Sunday, 1803, shortly after Mr. Muhlenberg had taken charge of the congregation, the Vestry decided not to send a delegate, but a letter instead, as follows:

"READING, May 28, 1803.

"*Reverend President:*—The circumstances of our congregation and the great distance explain why we ask you to excuse us from sending a delegate to this Synodical meeting.

"We have elected and called, as you well know, the Rev. Henry Augustus Muhlenberg, candidate of theology, to be our minister. We hereby bear testimony that during the short time he has been with us, he has been untiring in fulfilling the duties of his office as an Evangelical minister, and we petition the reverend Ministerium, through you, to receive our minister into

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your full connection, and if you would see proper to ordain him, as our regular pastor, it would be esteemed by us as a favor.

"With high regard, and wishing all timely blessings for this Synodical convention, we are, Rev. President,

"YOUR OBEDIENT SERVANTS.

"TO REV. JOHN FRED. SCHMIDT,

President of the Ministerium.

"Action of the Vestry, certified by

FREDERICK SCHMIDT, *Secretary.*"

Mr. Muhlenberg had been licensed as a candidate of theology the previous year, and according to rule his ordination could not take place this year; but as he handed in a sermon and his pastoral journal for examination, it shows he was regularly on the roll of Synod as a licensed candidate.

He was finally ordained to the ministry by the Ministerium at its meeting at Easton, in 1804. Fred. Heller was the delegate from the congregation at that convention, and Mr. Muhlenberg reported the number of communicants to be 250, that he had baptized 122 children, confirmed 52, and buried 14 members that year.

At this time the question of language was agitating many of the congregations, and likewise the Synod, which was a German-speaking body. Other congregations besides Trinity, were wisely introducing the use of English in some of their services, and this language was occasionally heard on the floor of Synod. The fathers fought hard for their native tongue, but felt that English-speaking pastors and congregations could not be excluded, on that account, from the Ministerium. At the next convention, held at Germantown in 1805, the following resolutions were adopted:

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"1. The Lutheran Ministerium of Pennsylvania and adjacent states must remain a German Ministerium, and can entertain no proposition to introduce any other language except the German in its annual meetings and proceedings.

2. English-speaking Lutherans who do not understand services in German, may form themselves into their own congregations.

3. Should such English Lutheran congregations be formed, the German Lutheran Ministerium will regard their members as brethren, and will acknowledge their delegates, and also, after previous examination, their ministers, as members of Synod, provided they submit to its rules and attend the Synodical conventions."

This was a sort of compromise, but did not settle the matter. It was inevitable in this country that the number of English-speaking pastors and congregations would increase, and within two generations after that first resolution was passed, the Ministerium had become so strongly an English-speaking body, that the word "German" was dropped from its official title.

In the year 1805, Pastor Muhlenberg was married to Mary, daughter of General Hiester, of this place, who afterwards became Governor of the State. He had some alteration made in the parsonage, as the following item in the minutes of the Vestry meeting held April 20, 1805, shows:

"Pastor Muhlenberg informed the Vestry that he had made an alteration in one room in the parsonage, which he found necessary. Whereupon it was resolved that the expense incurred thereby be paid out of the church treasury."

This union was of short duration, as she died in child-bed on the 21st of March, 1806. Two years later on June 7, 1808, he married her sister, Rebecca

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Hiester, who proved to be a loving and efficient helpmeet to him in his subsequent career. This marriage, forming a union between two distinguished families, was not only a happy occasion, but increased still more the influence of Mr. Muhlenberg in this community, and added to his popularity and power. Under his preaching and administration the congregation grew in number, intelligence and influence, with nothing to disturb its peace or development during the twenty-six years of his pastorate.

We quote the following description of him from another writer: "As a pulpit orator it has been said by enlightened and competent judges, that Mr. Muhlenberg was the subject of general and deserved admiration. Indeed the many invitations he received from the churches of large cities, would indicate his contemporary reputation in this respect. The favorable judgment of the people was confirmed by the severe criticism of the ministry,—his eloquence was alike acceptable to both. A commanding presence, a deep sonorous voice, a manner earnest but graceful, prepossessed the senses of his hearers. His mastery of all the rich resources of the German language, his evidently intense interest in his subject, the copious learning with which he informed the mind, the glowing warmth with which he touched the heart, achieved the rest. Always instructive, he was never merely didactic. His power over the feelings was never exercised in such a way that the judgment could not sanction the emotions excited."

The only sermon of his which was published, as far as we know, was one delivered on the National fast-day, appointed by Congress and the President of

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the United States, August 20th, 1812. It was published at the solicitation of a large number of citizens who heard it. His text was Jer. vi : 8 : "Be thou instructed, O Jerusalem; lest my soul depart from thee; lest I make thee desolate, a land not inhabited." It was in no sense political, but a most practical and earnest presentation of the favors God had shown our country, and the danger of losing those favors by reason of our sins. In one passage he exclaimed: "Think not, my friends, that what I say is in the interest of this or that party. I belong to no party; I am a teacher of the truth." This discourse gives proof of the statement quoted above, that Mr. Muhlenberg appealed to men's emotions as well as to their intellect, a fact confirmed also by some of our older members who have distinct recollections of his preaching.

As the church property was now complete, there were no important improvements made during Mr. Muhlenberg's pastorate. We find a record, however, of a subscription taken in 1809, for the erection of a brick wall around the church grounds. The subscription amounted to nearly 100 pounds, and specified it should be five feet high, and extend from the church to the alley, now known as Church street, and northward from the church to the grounds belonging to the society of Friends. This wall remained until part of it was taken down when the present parsonage was built, in 1866, and the remainder in 1874.

Another subscription was taken in 1822 for the purpose of enclosing the new burying ground (at Sixth and Walnut streets) "with a good and substantial pale fence." The subscription amounted to $120.90.

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Several years previous to this, we find a subscription paper without date, but likely about 1818–19, with the following heading:

"It being necessary to make important and expensive repairs to the German Lutheran Church in Reading, and also to have the organ in the church tuned, the Vestry solicit the aid of the members of said church, and of others inclined to promote public worship, that the expenses incurred and to be incurred may be liquidated. We, the subscribers, promise to pay, &c."

It is signed by about 200 names, the subscription amounting to 300 dollars.

On April 1, 1820, Daniel Staudt, the schoolmaster of the congregation since 1786, a period of thirty-four years, died, aged 66 years. His grave lies beside the path leading from the pastor's study to the church. From bills among the church papers, we infer the congregation bore the expenses of his funeral. These bills included those for a variety of groceries and flour used for the meal furnished on such occasions. Mr. Staudt was succeeded by Christian Deininger, as schoolmaster and organist of the church.

A fourth subscription paper we have found, belonging to Mr. Muhlenberg's time, bears the date of February 10, 1824, and was for the extinguishing of certain debts of the congregation. In the several improvements, repairs, &c., made at various times, the expenses, as is generally the case, exceeded the special collections, and deficits remained unpaid. It was, therefore, determined to make another effort to wipe them all out, which was done by this subscription.

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The congregation had fallen in arrears in paying the annual ground rent upon their various properties, but at this time secured a release from this debt. The following letter refers to this:

"MRS. COLEMAN'S, READING, 10th May, 1824.

Sir:—Being unwilling to require payment of the arrears of Gd. Rent, due from the Lutheran Church on the lots in this Borough, Nos. 406 and 407, held by the church, I beg leave to inform you that I am ready to execute a Release or deed of Extinguishment of the Ground Rents to the proper Trustees.

I am Very Respectfully, Sir,

Your obedient servant,

J. CADWALADER,

Attorney in fact for John and William Penn and wife.

REV. HENRY MUHLENBERG.

The deed of release is dated May 18, 1824, and covers not only lots 406 and 407, on which the church stood, but also Nos. 93 and 94, on which the school house was erected, and lots 145 and 146, where the parsonage was then located, on Penn street above Seventh.

Lot No. 94, which adjoined the school house lot on the south, as has been previously stated, was secured from the Penns by Rev. Henry Melchior Muhlenberg, and was held by him for some years before it passed into other hands, and finally became the property of the congregation.

On July 7, 1824, the young people of the congregation started a special subscription among themselves to raise money for painting the outside of the church. Among the names on the list we were interested to find some who became prominent in the

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congregation in after years, and some who were still living and active members when we took charge of the congregation, such as Wm. Arnold, Geo. Boyer, Geo. Heller, John Kutz, John H. Fox, Fred. Reinhard, Wm. Leitheiser, David Fox, James Quinter, etc.

While speaking of these special collections, we may state that the collections at the church services were liberal. For instance, we note that the treasurer's account states the collection on Good Friday, 1829, amounted to $21.69, and on Easter morning to $50.28. This was at the close of Mr. Muhlenberg's ministry, and shows the liberality he had developed in the congregation.

One of the last acts of Mr. Muhlenberg while pastor of the congregation, was the organization of the Sunday School. A union Sunday School of all denominations had existed for some years previously, and was held in the Old Academy, at Seventh and Chestnut streets. Rev. Dr. Richards, who was a child of this congregation and studied theology with Pastor Muhlenberg, states in his diary that "the Lutherans and Reformed withdrew from that union school, and organized a separate school on April 5, 1829. This school was held at first in Major Medary's schoolroom, northwest corner of Fifth and Cherry streets. On the third Sunday it was removed to Trinity church, and numbered 250 scholars. The school occupied the spacious galleries of the church. It was organized by Mr. Muhlenberg just one month before the close of his pastorate."

After a few Sundays, this Lutheran and Reformed school was transferred to the Court House,

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In addition to his labors in Trinity congregation, Pastor Muhlenberg served the congregations at Schwartzwald, Sinking Spring and several other neighboring churches, preaching for them on Sunday afternoons, as permitted in his call.

It was not only in Trinity congregation, however, that his labors, services and influence were felt, but extended to the whole church in this country. He soon became one of the leaders and most influential members of the Ministerium of Pennsylvania and adjacent States. His extended correspondence, now in possession of his grandson, Henry A. Muhlenberg, Esq., of this city, and which we were permitted to examine, shows how his advice, counsel and help were sought in every important church question and undertaking. Those were times of great changes and important movements in the Lutheran Church in America, and in all of them we find him taking deep interest and an active part.

In 1813 the Synod met in Reading, and it must have gratified the pastor that his father was elected president at that meeting.

About the years 1818-1820, there was a movement to unite the several Synods in this country in a general body. The convention to effect this met at Hagerstown, Md., on October 22, 1820. Among the delegates sent by the Ministerium of Pennsylvania were Rev. H. A. Muhlenberg and Peter Stichter, an elder of Trinity Church. Mr. Muhlenberg was elected secretary of the convention, was on the committee to draft a constitution, and on another to form a plan for a seminary, and took a prominent part in its proceedings. There was some delay in printing

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the minutes, as we find a letter of Rev. P. F. Mayer, of Philadelphia, dated February 5, 1821, stating, "We have such conflicting reports that we are solicitous to see the printed journal of the conference at Hagerstown."

The prejudice and opposition excited in many congregations against the formation of such a general Synod was so great that the Ministerium of Pennsylvania decided, in 1821, not to send delegates to the next convention. The Ministerium met that year in Chambersburg and Mr. Muhlenberg was elected secretary, and served in that capacity for three years.

In 1825 the Ministerium again met in Trinity Church and honored its pastor by electing him president. At that meeting Revs. J. Albert, J. J. Strein, G. A. Reichart and G. F. J. Iaeger (father of the late Rev. T. T. Iaeger) were ordained to the ministry.

In 1828 the Ministerium met here for the third time during Mr. Muhlenberg's pastorate, having been for some reason changed from Baltimore to Reading. At this convention Rev. Jacob Miller, who afterwards became his successor, was elected president.

During Mr. Muhlenberg's presidency, Gov. Schultz had frequent correspondence with him concerning the Rodelscheim legacy, bequeathed to the Ministerium for the relief of poor pastors, and the correspondence shows how much he had to do with securing the benefits of the bequest to the Ministerium.

He was also one of the trustees of Franklin College, at Lancaster, as long as he was a member of Synod.

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A letter from Rev. Dr. Endress, at Lancaster, dated December, 1825, urged him to convene the New Hymn Book Committee, at Womelsdorf, as a convenient center, and reproved him for not being at a former meeting at Harrisburg, from which we infer he was a member of that committee, and possibly its chairman.

On July 2, 1823, he received the degree of Doctor of Divinity from Allegheny College at Meadville, but declined the honor. Rev. Dr. Mayer, of Philadelphia, in a letter commended him for so doing, as the institution was too young to confer honorary degrees, and informed him that at a previous meeting of the trustees of the University of Pennsylvania, Bishop White had put his name in nomination for that honor. The degree was shortly afterwards conferred by that institution and accepted by him.

During the year 1828, owing to declining health, Mr. Muhlenberg decided to resign his office, and remove to a farm he owned on the outskirts of Reading. He accordingly tendered his resignation, but continued to act as pastor until a successor could be secured. This step was deeply regretted by the entire congregation, which had enjoyed unbroken peace and prosperity under his ministry for a quarter of a century.

Others, however, saw in this act an opportunity to place a suitable man to represent the Pennsylvania German element in the Congress of the United States, and accordingly in the fall of that year, 1828, he was nominated by the Democratic party, and subsequently elected to represent Berks county in the national House of Representatives. How much this

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change was regretted by his ministerial brethren, and in what esteem he was held by them, is seen in the following extract from a letter addressed to him by Rev. J. G. Schmucker, D. D., of York, dated November 12th, 1828:

"*My Dear and Much Respected Brother:*—I am truly sorry that you have relinquished your episcopal charge, for one of vastly less importance in the kingdom of God. There are thousands qualified for congressmen before you find one fit for a truly able messenger of the glorious gospel of Christ. Besides all this, you are perfectly acquainted with the state of our church in this country, and how much we stood in need of your first rate and superior abilities and labors. When I consider the loss your Synod sustains, I cannot but pronounce it irreparable. You are the only one who possessed a sufficient weight of character, around whom the brethren formed a rallying point of union; and thus by proper exertion and judicious management, you might, like your worthy father and grandfather, have proved a vast blessing to the church. * * * *

J. GEORGE SCHMUCKER."

Dr. Muhlenberg continued acting as pastor of the congregation until the following spring, when his successor, Rev. Jacob Miller, came to Reading.

When the Ministerium met the following June, he sent his resignation and withdrawal from the ministry, in a letter of which the following is a translation:

READING, June 11, 1829.

Most Honored President:—A number of causes, with the enumeration of which I shall not consume time, moved me to resign my office as a preacher of the gospel. I hope that you and my other former colleagues in the sacred office, will be persuaded that I would not take this step without sufficient reasons. The reasons moving me justify me before my own conscience, and, I trust, will on the day of the final decision justify me before our common Judge, the great searcher of hearts.

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Since the acceptance of another office, entrusted to me by the people, entirely dissolves, as it ought to, our connection, I would petition in the kindest manner that my name be no longer continued on the list of ministerial members.

With painful feelings I sever a connection of twenty-seven years, during which my brethren, time and again, by electing me treasurer, secretary, president of Synod, gave me accumulated proofs of their forbearance, good will and confidence. The remembrance of these and many other proofs of your friendship and esteem will, under all the changing events of life, be a lasting source of real enjoyment. Never shall my gratitude cease—never my high respect for men who are sincerely endeavoring to improve the condition of their fellowmen, to make their brethren wiser, better, happier; and thereby also doing their share to preserve intact the inestimable civil and religious liberties of our blessed country.

Sincerely wishing that you and all the brethren in our association may be spared for long-continued usefulness, that the good Father of the human family may abundantly crown with success your efforts in behalf of the well-being of our race, and indulging in the blessed hope of meeting you all, if not here on earth, certainly in a better world, where there will be neither death nor separation,

I remain respectfully and submissively,

HENRY A. MUHLENBERG.

REV. JACOB MILLER,

President Evangelical Lutheran Synod of Pa.

This communication was no surprise to the members of the Ministerium, as it was known he had been elected to Congress the preceding fall, and would not think of holding a secular and sacred office at the same time.

The letter was referred, with other papers, to a committee, who made the following report, which we take from the minutes:

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"No. 9 is an excellent letter from Rev. Dr. Muhlenberg, in which he notifies the Synod that he has found himself impelled to lay aside the office of a minister of the gospel hitherto filled by him; expressing the hope that his ministerial brethren will give him the credit of not taking this step without satisfactory reasons; respectfully tendering his resignation as a member of the Synod, and bidding them adieu with the hearty good wishes of a friend.

Your committee thinks the letter should be read publicly."

Resolved, That this be done. After the reading of the letter, on motion of Rev. Iaeger, and seconded by Rev. Hecht, it was *Resolved*, That Synod grants Rev. Dr. Muhlenberg's request and accepts his resignation; that Synod expresses its heartfelt thanks to him for the many services which he, during the twenty-seven years of his connection with it, rendered to it and to the church at large, and that Synod invokes the divine blessing upon him in his future labors in another sphere."

While this step ended Mr. Muhlenberg's ministry, it did not end his connection with Trinity congregation. He took his place as a private member, serving for many years as a member of the Vestry, and was the unswerving friend and supporter of his successor, Rev. Dr. Miller, until his death. This is so rarely found as to deserve this special mention, and will be again referred to when we give the history of Dr. Miller's ministry.

This is not the place to speak of Mr. Muhlenberg's political career, but as he remained in active membership in the congregation, a few words will not be out of place. He was twice re-elected to Congress, and occupied his seat there for nine years. In 1835 he was the candidate of one branch of the Democratic party for the office of governor of Pennsylvania, but,

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the party being divided, was not elected. When Van Buren became president of the United States he tendered to Mr. Muhlenberg, in 1837, a seat in his Cabinet as secretary of the navy, and subsequently the mission to Russia, both of which were declined. But when, in 1838, the president appointed him minister to Austria, he accepted the appointment. It was unanimously confirmed by the Senate, and in the latter part of March in that year he sailed for Europe, taking his wife and daughter with him. He remained abroad nearly three years, and returned to Reading in December, 1840.

Here he lived in retirement for several years, until he was again nominated for governor of the State by the Democratic convention, on March 6, 1844, but died before the election took place. While sitting on his door step at his residence, at the corner of Penn and Fourth streets, on Saturday evening, August 10th, he was stricken with apoplexy. He lingered in an unconscious condition until the next day, when he died. The funeral was fixed for the following Wednesday, but so fresh and life-like was the appearance of the body on Tuesday evening, that a doubt was raised in the minds of many persons who viewed it, as to whether life was certainly extinct, and the services were postponed. By Wednesday evening, however, undoubted signs of dissolution were evident, and on Thursday the burial took place. The services were held in the church and were attended by an immense concourse of relatives, citizens and friends, and as a mark of respect all places of business were closed from 10 to 1 o'clock. The funeral sermon was preached by Rev. Jacob Miller, D. D., pas-

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tor of the church, and his life-long friend and successor in this pulpit. Dr. Miller's sermon was on the text I Thess. iv: 18, and was published. In it he bore witness of the great worth and esteem in which Mr. Muhlenberg was held, and mentioned that "more than once he had told him that nothing but the state of his health induced him to resign the pastoral office."

His death necessitated the re-assembling of the convention that nominated him, so another could be put in his place before the election. Accordingly the State convention assembled at Harrisburg on September 2, 1844. The father of the writer of this history, who had been Mr. Muhlenberg's associate in Congress, from Montgomery county, was president of the convention that nominated him; and on calling the present convention to order, prefaced his announcement of the purpose of this meeting, with these words:

HON. JACOB FRY'S ADDRESS.

"*Gentlemen:*—The occasion which has made it necessary for the re-assembling of this convention is one both extraordinary and melancholy; extraordinary because of its being the first instance of the kind which has occurred in this State, and melancholy because it has been brought about by the sudden and unexpected demise of one whose memory is dear to all who knew him, and one in whose welfare, from the relations in which he stood to us, we had a paramount interest.

Little did we expect when we separated in March last, that time, in its onward course, should so soon blast the result of our labors, and little indeed did I expect, while on my return from the convention, when for the last time I gave him the right hand of fellowship and brotherly affection, that a few short months should terminate his earthly career and leave the country to mourn his loss; that those eyes, which then

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beamed with gratitude for the high honor conferred upon him, should so soon be closed forever; that those lips, that were then wont to express his high regard for every member of this convention, should so soon be sealed in death. But the decree had gone forth, the summons had issued, and although apparently in the enjoyment of every earthly blessing and surrounded by kindest friends, the fell destroyer, as if waiting his opportunity, suddenly arrested him and hurried him down to the narrow cell which he now occupies. Peace to his ashes, peace to his grave, peace to his memory."

At the same convention, on motion of Mr. Welsh, of York, it was "*Resolved*, That a committee be appointed to procure the erection of a tablet in honor of Henry A. Muhlenberg in the Lutheran Church at Reading, of which he was for many years a member." The following gentlemen were appointed the committee: Messrs. Welsh, Magraw, Frazer, Dohnert and Espy, but, like many other resolutions passed in conventions, it was never done.

A monument, suitably inscribed, covers his grave in the Charles Evans Cemetery, he being the first of Trinity's pastors who died and was buried at Reading.

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CHAPTER XII.

1829-1841.

Rev. Jacob Miller, D. D.

When it became known, in 1828, that Dr. Muhlenberg had tendered his resignation as pastor of Trinity Church, many names were suggested for the place he so long occupied. Among these were some of the most prominent ministers of the Lutheran Church in this country, residing in New York and Maryland, as well as in Pennsylvania. But the man upon whom most eyes were fixed was Rev. Jacob Miller, pastor of the churches in and around Falkner Swamp, in Montgomery county, and president of the Ministerium.

When the position was first offered to him, he declined it, preferring to remain in the field he had so long served, and which included the Goshenhoppen congregation, in which he had been reared. Extended correspondence between him and Rev. Dr. Muhlenberg followed, in which Reading was aided by Mr. Miller's wife, who was desirous he should move to Reading, and he finally consented to come, provided Dr. Muhlenberg would continue as pastor until the following May, as he was unwilling to make the change before that date.

Dr. Muhlenberg consented to this, and a formal call was written, dated January 15, 1829, and sent to him. As its language is almost identical with that given to Mr. Muhlenberg in 1803, we need not give it in full. It was a sign of the times that in neither

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of these calls was there any mention of the Confessions of the Lutheran church, which were always mentioned in the calls of the pastors during the preceding century. The specification for English services given in Mr. Muhlenberg's call was omitted in this. The salary promised was $600 per annum, together with parsonage, perquisites and the usual supply of fire-wood. In compliance with Mr. Miller's wishes the call was to go in effect on May 5, 1829. It was signed by George Boyer, Henry Boyer and Anthony Bickel, *trustees;* John Cleaver and Jacob Fritz, *elders;* and John H. Fox, William Weimer, Jacob Goodman, Jacob Gossler and John Kissinger, *deacons.*

A brief sketch of his life before coming to Reading will be interesting. Jacob Miller was born December 11th, 1788, in Goshenhoppen, Montgomery Co., Penna. His parents were John Jacob Miller and wife Hannah, prominent members of the old Lutheran congregation at that place. Under his pastor, Rev. Dr. Fred W. Geissenhainer, he received thorough instruction in the doctrines of the Christian religion, set forth in Luther's catechism, previous to his confirmation. Being possessed with strong mental gifts, Dr. Geissenhainer urged him to prepare for the ministry, instead of the medical profession, towards which he was at first inclined. The consent of his parents being obtained, he commenced his studies under Dr. Geissenhainer, and continued to do so for a period of five years. When Dr. Geissenhainer removed to New York, in 1808, Mr. Miller went to Philadelphia and continued his studies under Drs. Helmuth and Schmidt, who, in connection with their

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pastoral work, conducted a private Seminary for the education of young men for the ministry.

Whilst thus engaged, the congregation forming the charge Dr. Geissenhainer had recently left vacant by his removal to New York, gave him a call to become their pastor. This was a high honor, not only because a prophet seldom has honor in his own country, but because it was one of the oldest and most important parishes within the Synod, and had been served by distinguished pastors. It showed the high esteem and confidence in which he stood among those who knew him from childhood. After some hesitation, and with the advice of his teachers, he consented to supply them temporarily, and to preach for them once in four weeks until the completion of his studies. After he had been licensed as a candidate of theology by the Ministerium of Pennsylvania, the call was renewed and accepted by him, and he entered fully on his duties. Besides Goshenhoppen and Falkner Swamp, he had charge also of Boyer's church, now Boyertown. His residence was at the Swamp, and while there, on April 3d, 1827, he officiated at the marriage of the writer's parents, the Trappe parish, where they resided, being then vacant.

In this large district he labored with energy and success for twenty years.

In the year 1813 he married Anna Maria, the daughter of his former pastor and preceptor, Rev. Dr. Geissenhainer. Three sons and one daughter were born to them. The sons died each as he was coming to manhood, a great loss not only to the family, but also to the church, as each one proposed entering the ministry. The daughter still survives, the widow of

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the late Hon. John Endlich, formerly U. S. Consul at Basle.

Mr. Miller was a worthy successor of Dr. Muhlenberg in the pulpit of Trinity Church. He was now in his prime, having passed his fortieth birthday a few months before coming to Reading. He was a born leader, a man of positive views, and possessed of great determination and decision of character. In the shape of his forehead and general appearance, he is said to have had a striking resemblance to Daniel Webster. He possessed a strong voice, and other oratorical gifts, and with a well stored mind, and deep conviction of the truth of the doctrines he taught, he was a preacher of extraordinary power. His church was always filled with large congregations, and his influence over his people was unbounded. The only sermon of his that was published, to our knowledge, is that preached in 1844, at the funeral of his predecessor, Henry A. Muhlenberg, to which reference has already been made. But even that is said by those who sat under his preaching to be inferior in its printed form to many of his regular discourses. It was especially on Reformation topics, and when combatting error and false religions, that he rose to his height as a preacher. He was clear, comprehensive, and yet practical in all his sermons.

Outside of the pulpit he was rather reserved, and to strangers might appear stern, but he was a faithful and sympathizing pastor and friend. To those who gained his confidence he was of a frank, genial and cheerful disposition. He was repeatedly honored with the high office of president of the Ministerium, but honors had but little attraction for him. In 1838

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he had the degree of Doctor of Divinity conferred upon him by the University of Pennsylvania, but never acknowledged it, preferring to be known simply as "Jacob Miller, Lutheran minister." His congregation and Synod were the only public places in which he desired to be present.

In 1862 Dr. Hiester H. Muhlenberg was requested to give his recollections of Dr. Miller for publication in *Sprague's Annals of Lutheran Clergymen*, and as he was so competent a witness, we here re-produce his letter.

READING, January 18, 1862.

Dear Sir:—On the resignation of my father as pastor of Trinity Church in this place, Mr. Miller was chosen his successor. I had then just concluded my college course, and I commenced my acquaintance with him by finding him my pastor on my return. I was one of his first class of catechumens, and well remember the interest with which I listened to his explanations of the catechism, and of the principles of natural and revealed religion. Although, after a college course, I found myself rusty in the German language, I managed to take down imperfectly his lectures, and write them out at home, from time to time, for my own benefit and the convenience of my friends in the class, some of whom were growing up with an imperfect knowledge of the German. His lectures and explanations were altogether in that language; and, if my recollection serves me, but one of the class, of perhaps sixty or seventy, used the English catechism and recited in the English language. His lectures were adapted to the humblest capacity, and were at once easily comprehended and easily remembered. His arguments, and in some instances his very words, are vividly in my memory to this day. If any doubt remained in any mind in respect to anything in his public lectures, there was no hesitation felt in asking him for an explanation; and it was always given so promptly and kindly and satisfac-

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torily, that it became really a pleasure to ask him questions.

He soon acquired the confidence and affection of both the old and the young, and we felt that in our pastor we had also a faithful and devoted friend. He made it a practice to visit all the members of his church, both high and low, at least once a year; and he was deeply impressed with the idea that it was essential to a minister's highest usefulness that he should have a personal acquaintance with those who constitute his pastoral charge. By his social disposition and winning candor, he made personal friends of all who had the opportunity of becoming well acquainted with him. Although there was a great disparity of years between him and myself—he being in the prime of life and I a mere youth—I soon learned to look upon him as a friend, and one of my greatest pleasures was to spend as much time as I could in chatting with him in his study. He always seemed disengaged, and just as ready to converse with me on religion, politics, or the occurrences of the day, according to the mood we happened to be in, as if I had been, in all respects, his equal.

By years of intercourse of this kind, I learned that his opinions were fixed and positive, but he was always willing to explain his own views, and to listen patiently to the arguments that were brought against them. One of his strong prejudices was in favor of the German language, as excelling the English in copiousness, clearness, and facility for expressing ideas. He acknowledged the English as the language of the land, but nothing more; and thought that every person of liberal education, especially every one of German descent, should learn and use the German language. He would never hear it sneered at or decried without an instant word in its defence, and, as he was a man of very decided talents, it required some degree of courage to attack his opinions on any subject; for there was more than an equal chance that the assailant would not come off victorious.

Another strong prejudice that he cherished was that his own church was vastly superior to any other, in re-

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spect to both faith and government. Not that he thought other churches were out of the pale of salvation, or denied that they had their good points, and were instrumental of promoting the Redeemer's cause in the salvation of souls; but he thought them exceedingly imperfect as compared with our own. Ours he maintained was the real trunk, while others were mere branches, and the Catholic a decayed stem.

Still another of his strong prejudices was to be seen in his opposition to the General Synod, which he looked upon as a mere scheme for religious and even political influence. Whether this view originated in personal distrust of the men who were at the head of the enterprise, or in general views of human weakness, or both, I am not able to say. He was always in favor of the amplest individual and congregational liberty of religious opinion and connection, consistent with his views of Scriptural truth. I have repeatedly argued this point with him, and could never even get him to agree to the expediency of the General Synod, as a bond of closer union to our churches. Nothing, in his judgment, but similarity of religious faith and principle could be permanent. In this connection I may state that, although he received the degree of Doctor of Divinity from the University of Pennsylvania, he never recognized it or called himself any thing else than *Jacob Miller, Lutheran Clergyman.* Any other title than this was decidedly distasteful to him.

Notwithstanding the fixedness of his opinions, when he became convinced that the young people of his charge in Reading were growing up without such an acquaintance with the German language as to render it a suitable medium for conveying to them religious knowledge, he yielded his strong prepossession in its favor, and consented to the introduction of the English into his congregation. And he used his influence to procure the election of a son of an old friend as English pastor; and he was actually chosen by an overwhelming majority, and Mr. Miller labored in great harmony with him so long as God spared his life and health.

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And when, during a protracted illness, which turned out to be his last, he sent in his resignation, the congregation seemed to feel as if his place could never be more than partially filled. Hence the difficulty of finding a successor; for, in the affectionate hearts of his flock, every one who was compared with him was found wanting. And he will never be forgotten, never cease to be loved by those who sat under his preaching or enjoyed his friendship.

Yours truly, H. H. MUHLENBERG.

Mr. Miller preached in Trinity Church every Sunday morning, and in the afternoons in the country churches he also served at Schwartzwald, Spies', Alsace and Sinking Springs. In later years, when evening services had been introduced by other churches which had been started in Reading, he arranged with Rev. Pauli, pastor of the German Reformed Church, to have services also on alternate Sunday evenings in their churches. The young people from the country congregations came to town to attend catechisation, and Good Friday, the day of confirmation, was a great occasion, the church scarcely holding the crowds which came to witness the solemn ceremony.

Christian Deininger, who had been the schoolmaster and organist of the congregation for the past ten years, died on August 15, 1830, and was succeeded by his son, E. Jonathan Deininger, who served in the same capacity until June, 1834, when he married Mary E. H. Muhlenberg, daughter of the former pastor, and resigned the position. He was succeeded in turn by his brother, J. Constantine Deininger, who retained the office until 1861, after the separation of the German and English portions of the congregation took place.

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The secretary's book for some years contains nothing but the result of the annual election of vestrymen. In 1833, Henry A. Muhlenberg's name appears as a trustee of the congregation, and Mr. Miller found in his predecessor in the pulpit, now a strong friend and helper in the vestry. It was customary in those days for the members of the vestry to sit in a body in a prominent place near the pulpit, and it was an unusual and noble thing to see one who long had been the occupant of the pulpit, sitting among the chief members of the congregation, listening to the instructions of *his* pastor, and serving in the subordinate position of a trustee.

In the year 1833, the congregation entered on the completion of their church edifice by erecting a steeple on the tower. Pastor Miller did not favor the project, but the congregation had made up their minds to it. When anyone would allude to his unbounded influence over his congregation, he would tell, with a quiet humor, the fact that when the congregational meeting was held to decide the matter, he attended and made a long and exhaustive argument against the project, because of its great expense, the danger of its falling, the better use that could be made with the money, &c., &c. He also persuaded his friend Mr. Muhlenberg to follow with a speech on the same side. Against two such opponents the proposed steeple had no chance, and no one felt competent to speak in its favor, but when the vote was taken it was unanimously decided to erect it. His daughter informed us that he stated, privately, it would be much wiser to take that money and erect an English Lutheran Church on the school house lot, than to build

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a steeple. When asked why he did not propose this publicly, his reply was that as he was called as German pastor it would have been improper, but the proposition should have come from those wishing English services.

There are no minutes of that meeting, nor any mention of the project in the church records. But we have found the treasurer's account of money paid out on the erection of the steeple, and from this we learn that George Boyer, John Bickel and Anthony Bickel were the building committee, and Conrad Henry, William Henry and Joseph Henry were the "joiners," or carpenter-contractors. The following items in this account are interesting:

"The Lutheran congregation, in the Borough of Reading, due to George Boyer, John Bickel, Conrad Henry and Joseph Henry, the expense for going to Philadelphia, to ascertain the best plan and in what manner the steeple on the Lutheran Church in Reading is to be built, - - - - - - - - - - - - - $20.67½

[The steeple on the Arch Street Presbyterian Church, near Tenth, Philadelphia, was selected as the best model. Its general style of architecture was adopted, but greatly improved by making it a story higher and with a more graceful terminal.]

"*January* 28, 1833. Anthony Bickel received fifteen dollars, the expense for going to Schuylkill county with George Boyer and Conrad Henry for getting the timber for said steeple."

1833, May 8, Daniel Bechtel for hauling boards from Columbia, - - - - - - $ 14.72

" May 23, Joseph Hemmich for hauling boards from Columbia, - - - - - - 16.00

" May 18, Stuart Malone for drying planks for steeple, - - - - - - - - - 5.00

" August 14, Daniel Schoner for making caps for steeple, - - - - - - - 100.00

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1833,	December 19, John Fox for hauling two new bells from Philadelphia, - - - -	$ 8.78½
1834,	January 8, John Fox for hauling one bell from Philadelphia, - - - - - -	6.00
"	January 21, Jacob Weitzel for taking a bell to Philadelphia, - - - - - -	1.60
"	January 26, Conrad Henry, expense going to Lancaster, - - - - - - -	6.00
"	April 2, Samuel Fasig for painting at the steeple, - - - - - - - - -	50.00
"	April 4, John B. Conkling for painting at the steeple, - - - - - - - -	50.00
"	April 4, F. W. Witman for painting at the steeple, - - - - - - - - -	117.50
"	April 5, Chas. Phillippi for gilding ball, &c.,	50.00

The account is too lengthy to give in full, but may be itemized as follows: Lumber, $742.25; carpenter work, $1,216.50; carved work, $236; hardware and iron work, $532.60; painting, $267.50; otherwise, $505.15. Total cost, $3,500.

From certain statements in this account, we infer half of this money was borrowed, and remained for some years as a debt on the congregation. We have several subscription books before us of contributions for the steeple. The larger amounts were from Mary E. H. Muhlenberg, $100; George Boyer and John Bickel, each $30; Benneville Keim, $40; Joseph H. Spayd and Catharine Spayd, each $15; and John Stouch, Wm. Schoener, M. S. Richards, P. Schenfelder, Geo. D. B. Keim, John B. Otto, John A. Otto, Wm. Mannerbach, And. Kepner, G. Eberle, Joseph Shirey, A. Shenfelder, J. M. Keim, G. M. Keim, George Nagel, Jacob Boyer, John Hanold, H. Hahs, Robert Porter, J. Walter, H. Spangler, J. Gehr, J. W. Frill, F. Witman, each $10. All the others are in smaller sums.

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The two new bells, ordered at the same time, cost $592. A separate subscription was started for this—but scarcely half the sum needed appears to have been obtained. The only bell retained of the former set, was the small one cast in 1755. The other two may have been sold and the proceeds used in purchasing these new ones.

The steeple thus finished was over two hundred feet high, including tower and spire, and at that time was the highest and most graceful and beautiful in the State. It added greatly to the imposing appearance and beauty of the edifice, and became the chief landmark and pride of the town.

While the steeple was being erected, the building was repaired and repainted outside, and whitewashed inside, as we find in the above mentioned account this item:

"1838, June 21, paid Fred. Nachtrieb for whitewashing three days in the Lutheran Church, - - - - - - - $3.75"

A number of women are also mentioned as paid for washing and cleaning the church. A new pavement was laid the following year around the property, for which John Getz delivered the sand, Jacob Hill, George Nagle, Henry Setley and Daniel Homan laid the pavement, and Jacob Madera set the curbstones. A new kitchen was also erected at the parsonage, the work being done by Jacob Fritz, at a cost of $250.

On Trinity Sunday, of this year 1834, the Synod again met here. As the same body had met here in 1794, on the occasion of the dedication of the church, it was fitting to hold this year's convention in Trinity

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Church, and participate in the joy and thanksgiving of the congregation at the successful completion of the building by the erection of its splendid steeple. At this meeting of Synod, Rev. John C. Baker, president, preached on Trinity Sunday morning on Gal. 4 : 18 ; Rev. Conrad Miller, a brother of the pastor, preached in the afternoon on Matt. 25 : 46 ; and in the evening Rev. George Lochman preached in English on Matt. 28 : 5. On Wednesday evening Rev. H. S. Miller preached, also in English, on Eph. 4 : 6.

The debt which remained after all subscriptions made for the steeple, new bells and other improvements had been collected, could not have been less than $2,500, and was a heavy burden on the congregation. To liquidate this, a special subscription was started on May 16, 1836, but from the list before us we judge it was not very successful. The contributions were in small amounts, and did not materially lessen the load.

Four years later another effort was made to remove the debt, and subscription books prepared with the following statement :

"It is not generally known that the German Luththeran congregation of this place is still indebted to the amount of more than two thousand dollars, caused by the erection of their steeple some years back. Now, in order to be enabled to pay off this debt, or at least the greater part thereof, the said corporation has passed a resolution lately, to make another trial of raising money by way of subscription, and to invite all the members and friends of said congregation to take an active part by subscribing such sums as will effect this desirable object.

All those, therefore, willing and able to contribute their share, are politely requested to pay the same, either directly, or if this cannot be, at least before the

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first of July next, to either of the committees appointed for that purpose.

BY THE VESTRY OF THE GERMAN LUTHERAN CONGREGATION, OF READING, PA."

READING, May 4, 1840.

What success this effort met with we cannot tell. It is worthy of note that this subscription appears written in English, as well as German, showing the gradual increase of the use of the former in this community. While our fathers may have been slow in making contributions to pay off their debts, be it said to their credit, they never resorted to the lottery system, then generally used to raise money for church purposes. In all the papers, records and accounts we have examined, from 1751 to the present time, we have found no mention of any lottery or similar scheme to raise money.

Some years before this, the question of introducing the common school system caused considerable excitement in Reading, and met with strong opposition. Our fathers must not be judged too harshly for this, as it was not so much a question of change of language as a change of responsibility. They looked with no small misgivings at taking the education of the young out of the supervision and control of the church and its congregations, and putting it in the hands of the State which was too often controlled by mere politicians.

But the establishment of the "free schools" soon affected the congregational school, and the attendance was greatly diminished and its revenues decreased. At a meeting of the Vestry, held October 31, 1837, Hon. H. A. Muhlenberg, Anthony Bickel and John Hanold, were appointed a committee to confer with

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the directors of the free schools and endeavor to obtain an appropriation from their funds towards the support of the schoolmaster of the congregation. There is no evidence that they met with any success. To meet the deficiency in the support of the schoolmaster, the Vestry, in 1839, made an additional appropriation of twenty dollars, and in 1840 of eighty dollars to his salary.

When Hon. H. A. Muhlenberg went to Vienna, in 1838, he resigned his office of trustee of the congregation, and Anthony Bickel was chosen to fill the unexpired term.

In 1839 a movement was made to have the Ministerium resume its connection with the General Synod, which will explain the following:

READING, April 20, 1840.

The Vestry and members of the congregation met in the church. The president of the Vestry, the Rev. Dr. Jacob Miller, informed the congregation that he was instructed by the Reverend Synod to take the vote of the congregation whether they desired to join a General Synod or to remain as they now are?

The vote was then taken and was unanimous against making any change. So testifies,

JOHN HANOLD, *Secretary.*

Dr. Miller, personally, was opposed to the return of the Ministerium of Pennsylvania to the General Synod, and at the subsequent meeting of that body offered the resolution that for the present it was not advisable, which was adopted by a vote of 33 to 28.

We have already stated that the first Sunday School was a union school of all denominations. In 1829 the Lutherans and Reformed withdrew, and formed one for these two denominations. This Lutheran and Reformed school met in the old Court House,

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which stood in the public square at Fifth and Penn streets, until it was sold and taken down in 1841. By this time each congregation formed its own school, and it became necessary to provide a place of meeting for so large a school as the Lutherans had. In the minutes of the Vestry meeting, held June 15, 1841, it is mentioned that at a previous meeting the teachers of the Sunday School had applied for the use of a portion of the school house lot on which to erect a building to be used exclusively for Sunday School purposes, to which proposition the Vestry had agreed. At the present meeting it was further decided to appropriate the northwest corner of said lot for this purpose.

We have found no other statement about that building, but it was probably erected in 1841, and the necessary funds were collected and raised by the Sunday School. The building stood at the corner of Washington and Church streets, directly opposite the present parsonage. It was built of brick, was one story high, about thirty feet wide and sixty or seventy feet deep. In it the Sunday School was held until 1852, when the church was remodelled and the first story or basement was fitted for Sunday School purposes.

At the December meeting of the Vestry in 1841, it was determined to call a congregational meeting on the 29th of that month, to decide whether they would sell the lot adjoining the school house lot on the south, which originally belonged to Henry Melchior Muhlenberg, and afterwards came into possession of the congregation, or whether they should sell the parsonage, which stood on Penn street above Seventh. In

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case the latter was sold, the money obtained was to be used in erecting a new parsonage on the first-mentioned lot, and the remainder to pay off the debts of the congregation.

Accordingly such a meeting of the qualified voters of the congregation was held in the school house on that date, and was largely attended. Hon. H. A. Muhlenberg (who had returned from his foreign mission) was chosen chairman, and John Hanold secretary. After the chairman had stated the object of the meeting, Mr. Wm. Schoener arose and called attention to the fact that, according to the charter, the president of the Vestry (the pastor of the congregation) had too much power; since, according to the eighth section the Vestry could not proceed in any undertaking without his consent, and that it was necessary to have an amendment to the charter passed in which this section should be stricken out. He therefore offered a resolution to have the charter thus amended, which was agreed to.

Mr. Schoener then moved that some part of the property belonging to the congregation be sold, and the proceeds applied to purchasing an addition to the graveyard, as there was an opportunity now to do so. To this the chairman replied that for himself this seemed not only unnecessary, but would be very foolish, and, on motion of Anthony Bickel, it was defeated. The question was then taken simply whether the Vestry should be authorized to sell a part of the property of the congregation, and it was agreed to by a vote of eighty in favor, to thirty who were opposed to it. It was also agreed to that the Vestry should attend to the proposed amendment to the charter.

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The following AMENDMENT TO THE CHARTER was passed by the Legislature in 1842:

Section 1. *Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met, and it is hereby enacted by the authority of the same,* That the persons composing the Vestry of the "German Lutheran congregation, of the Borough of Reading, in the county of Berks," be and they are hereby authorized and empowered to make such rules and by-laws for the government of the said congregation, as they, or a majority of them, shall from time to time deem proper to adopt.

Section 2. And the said Vestry, by and with the consent of the majority of the male members of said congregation, are hereby authorized to sell and convey to the purchaser, or purchasers, in fee simple, either a certain two-story brick house and lot of ground, situate on the north side of east Penn street, near the corner of Seventh street, or a lot or part of a lot of ground, situate on the west side of North Sixth street, adjoining the Lutheran school house, and apply the money arising from such sale to the payment of the debts due by said congregation, and to repairing their buildings.

JAMES ROSS SNOWDEN,
Speaker of the House of Representatives.

JOHN STROHM,
Speaker of the Senate.

Approved the 19th day of February, 1842.

DAVID R. PORTER.

It was about this time Dr. Miller built a residence for himself on Penn street, above Sixth. The old parsonage property was not sold for some years, but was leased to other parties until finally sold in 1851.

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CHAPTER XIII.

1842-1850.

The Movement for English Services.

REVS. J. MILLER, D. D., AND F. A. M. KELLER.

The year 1842 was a memorable one in the history of Trinity congregation, in other ways besides what we have just narrated. For some years articles had appeared in the papers urging the introduction of the English language in some services in those churches where they were exclusively German. This aroused discussion and some bitter feeling. We cannot, in this brief history, enter into all the conflicting statements about the struggle in Trinity congregation, which resulted in the withdrawal of a number of families, and the organization of an English Lutheran (St. Matthew's) congregation. Whether Dr. Miller and the majority of the Vestry were too unyielding, or the advocates of English services were unwise in the measures they used to bring it about, is a question we have neither space, time, nor disposition to discuss. In the excited state of feeling, there may have been faults on both sides. It was not exclusively a question of language. What were known as "new measures," had been introduced into other parts of the Lutheran Church, were strongly advocated by the editor of the *Lutheran Observer*, and had some influence in causing this separation.

The minutes of the Vestry meetings make no mention of any petition or request of the English party for English services, nor any action of the Vestry

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discountenancing such movement. The single item referring to it, is a resolution adopted by the Vestry, on May 16, 1842, addressed to the Ministerium, stating that "a candidate of theology, belonging to the West Pennsylvania Synod, had intruded himself into this congregation in an irregular way, and apparently with the connivance of the president of that Synod, and was creating dissatisfactions and disturbances, &c., and asking whether this was according to the agreement entered into between the Synods?" To this, the Ministerium replied "it was not," and an extended correspondence between the presidents of these two Synods followed.

This is the only record we have found concerning this movement. But whatever may have been its manner or purpose, it brought Trinity congregation to see the necessity of providing English services for the benefit especially of the younger members, many of whom could not understand a German sermon.

At a meeting of the Vestry, held July 11, 1842, on motion of Hon. H. A. Muhlenberg, it was resolved that the deacons, in getting subscriptions to the salary of the pastor, should ascertain whether the members favored the calling of an assistant pastor who should officiate in the English language, and what additional contribution they would make for his support.

Accordingly we find in the subscription books for that year the following heading:

"We, the undersigned, members and friends of the Evangelical Lutheran congregation of Reading, promise to pay to the Vestry of said congregation or its agents the sums annexed to our names in the *first* column, in half-yearly payments, as salary of the clergyman

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for the year commencing on May 1, 1842, and ending on the same date, 1843.

We also promise to pay in addition and in like manner the sums attached to our names in the *second* column, in case the congregation should deem it proper to call an assistant clergyman to preach the Word of God in the English language."

Sufficient encouragement was given to this to lead the Vestry, at a meeting held August 29, 1842, to appoint a committee, consisting of Hon. H. A. Muhlenberg, Anthony Bickel and Asaph Shenfelder, who, in connection with Rev. Dr. Miller, should seek to obtain a proper person as English assistant pastor. It was also resolved that his salary should be $300—and that the English services should not interfere with the present arrangement of German services.

The attention of the committee was directed to REV. F. A. M. KELLER, a son of Rev. Benjamin Keller, of Gettysburg, and who, after completing his theological studies, had taken charge of a school at Waynesborough, Pa. He accepted the invitation to preach here, and did so in the early part of October. On the 12th of that month the Vestry met and ordered an election to be held on the 23d. At this congregational election 113 votes were cast, and all in his favor, Mr. Keller's formal call was dated November 3, 1842, and stated his office was to be "assistant preacher in the English language for one year, beginning December 11, 1842." It required him to preach, in the English language, on Sundays and festivals when there were no German services, the pure Word of God, "according to the confessions of our church and the command of Christ," regularly to visit the Sunday School, comfort the afflicted and

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fulfill conscientiously the usual duties of his office. His salary was fixed at $300, together with the customary perquisites. The call further stated that, while it specified only one year, it was hoped the relation between them would prove so mutually profitable that it would be continued. But if either party desired it to terminate, six weeks' notice before the end of the year must be given the other party to that effect. In case no notice to that effect was given, this call should continue from year to year until such notice was given.

Mr. Keller accepted the call and entered on his duties at the date specified, and continued in this position until the death of Dr. Miller, in 1850. The second year his salary was increased to $350. He was faithful and diligent in fulfilling the duties of his office, and exercised a strong influence over the young people of the congregation, both as the English pastor and as superintendant of the Sunday School.

Dr. Miller preached every Sunday morning in German as heretofore, and Mr. Keller held English services in the evening. In the autumn season he organized English catechumen's classes and confirmed them at the time of the Christmas communion.

On December 9th, he received an *ad-interim* license from Rev. Conrad Miller, the president of Synod, as appears in the following item of the president's report to Synod, in 1843:

"*December 9th*, 1842. Mr. F. A. M. Keller arrived, provided with a call from the Lutheran congregation of Reading, as an assistant to Dr. Miller in the English language; also letters from his Rev. father and the Hon. Mr. Muhlenberg, desiring me to give him a license

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ad-interim, until the present convention. It was granted."

This license was renewed by the Synod at its meeting in Philadelphia, in 1843, and he was finally ordained to the ministry, at the meeting in Pottstown, in 1844. On March 28th, 1848, he was married to Susan H., daughter of J. V. R. Hunter, of this place.

The matter of making certain repairs and improvements to the church came before the Vestry, in March, 1844, and a large committee was appointed to canvass the congregation and see what contributions could be gathered to this end. The following were appointed: Michael Fritz, Nath. Hoff, Michael Kramer, William Weimer, John Fox, Franklin Shalter, William Arnold, Jacob Malsberger, C. Eyler, George Fichthorn, Fred Lauer, Richard Bickel, Charles Fichthorn, Eph. Armstrong, Charles Boyer, Charles Ribble, George Boyer, Jacob Young, Adam Deem, David Eisenhauer, Daniel Borger, Peter Strohecker, John Potteiger and Abm. Kissinger.

From the report presented subsequently, it appears they collected $886.25, and that the improvements were made the same year, and consisted in a new roof put on the church, the painting of the entire building, and a new pavement put around the property, at a total cost of $1,322.

It was in August of this year that Hon. Henry A. Muhlenberg, formerly pastor of the congregation, and now candidate for governor of Pennsylvania, died, as already stated. His funeral took place in the church on August 15th, the sermon being preached by Dr. Miller, before a great congregation of relatives, friends and citizens. It will be noticed that Mr. Muhlenberg

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was a member of the vestry at the time of his death, and continued to take an active part in the affairs of the congregation to the close of his life. His high position and great influence made him a pillar of strength to the congregation, especially in the recent trials and changes which had taken place, and his sudden death was a great loss to the pastor, vestry and entire congregation.

Fortunately there were those in his family who were competent and ready to take their father's place. His two sons, Hiester H. Muhlenberg, M. D., and Henry A. Muhlenberg, jr., were noble sons of an honored father, and full of love for the church in which they had been reared.

In proof of this we copy from the minutes of the Vestry, held January 18, 1845, the following letter of the first mentioned of these sons:

READING, January 18th, 1845.

TO THE VESTRY OF THE GERMAN LUTHERAN CONGREGATION.

Gentlemen:—I have long been desirous of freeing the teachers of our Sunday School from the disagreeable task of begging money for the necessary expenses of the school, and at the same time of putting it in the power of the congregation to add something to the salary of Mr. Keller, our English preacher.

I, therefore, make the following proposition to you: Allow me to build three frame offices on the school house lot, on Sixth street, which, I think, from their situation, nearly opposite the court house, will rent for $50 each, or perhaps more. Of this sum say $10 per year to be paid to the schoolmaster for depriving him of the ground, which is more than he can ever make out of it. One hundred dollars to be paid to the English clergyman of the congregation yearly as an addition to what he now gets from the Vestry; and the balance to the necessary expenses of the Sunday School. The

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rents of these offices to be collected and paid out by the treasurer of the Sunday School, in the manner and for the purposes already mentioned. If they yield a larger rent, the balance to be paid me for my advancement of money for building.

By agreeing to my offer you will not increase the debt of the congregation, for I will ask no bond nor will I charge you any interest, being willing to wait for my money, and to get it back in such amounts, as the rents, more than the above purposes will allow. And you will be able to retain Mr. Keller by giving him an increased salary without burdening the congregation.

I make this proposition from love to the congregation in which my father labored for so many years, and for the sake of harmony and continued prosperity, and for no other reason; and it is my wish that the Vestry say as little about it in public as possible,

Respectfully your friend,

HIESTER H. MUHLENBERG.

This offer was accepted with a vote of thanks and permission was given for the erection of the buildings.

They were located on Sixth street, next below the school house, and were used as lawyers' offices until 1855, when they were injured by fire, and torn down to make room for the parsonage which was erected on their site.

At the annual election held April 7th, 1845, Hiester H. Muhlenberg was elected an elder of the congregation, and thereby took his father's place in the Vestry. He had relinquished the practice of medicine, and was now cashier of the Farmers' Bank, a position he held until his death. From this time he became the recognized leader of the congregation, and to his influence may be traced much of the safety and success with which the congregation passed through repeated trials to its present position. This great influence

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was owing, not only to his intelligence, liberality and social position, but chiefly to his consistent religious character, and the conviction that he never sought his own advantage but always the welfare of the congregation.

The Ministerium of Pennsylvania met in Trinity Church, on Trinity Sunday, 1845. Dr. Miller was the president, and Rev. J. W. Richards, who became his successor in this church, was secretary. William Weimer was the delegate who represented the congregation in this convention.

On Monday, June 30th, of the same year, a memorial service in memory of ex-president Andrew Jackson, who died on the 8th, was held in Reading. A parade of the military and civic associations, borough and county officials, and citizens generally passed through the principal streets to Trinity Lutheran Church, where the services were held. A dirge was sung by the choir, a prayer was offered in the German language by Rev. Dr. Miller, and the eulogy was then delivered by Hon. J. Glancy Jones.

Dr. Miller's influence in the Synod was equally as great as in his congregation. He was chosen president for two terms of three years each; was chairman of the Examining Committee for a number of years, and was repeatedly sent as its representative to the New York Ministerium. When the Synod celebrated its Centennial, at its meeting in Zion's Church, Philadelphia, in 1847, Dr. Miller, by appointment, preached the Jubilee sermon.

In 1846 the matter of securing ground for a new cemetery was discussed in the Vestry. Several causes determined that a better location was needed

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than that at Sixth and Walnut streets. Charles Evans, Esq., had recently given twenty-five acres on the Pottsville pike for a general cemetery, and this influenced the vestry to select some spot outside the town, where the grounds could be laid out in family lots and properly ornamented. Negotiations were first entered into to secure a place known as Hoch's Garden, located on the northeast corner of Sixth and Walnut streets, opposite the old grave yard. This was subsequently abandoned for the site on Neversink mountain, facing the town. The ground was finally purchased and remains to-day in possession of the congregation. It was laid out in sections and lots in 1849, and the first burial in it took place in 1850. A brick cottage was erected near the gateway for the residence of the man who has charge of the grounds. The cemetery is now used as a general burial place for any families who purchase lots, but subject to the regulations and the control of the vestry.

DEATH OF DR. MILLER.

In the year 1849, Dr. Miller's health began to decline, beginning with attacks of vertigo, one of which occurred while preaching the sermon at a service preparatory to the Holy Communion. A complication of disorders followed, and his sufferings at times were very great and compelled him to suspend his official duties and labors. He secured the services of his nephew, Rev. A. T. Geissenhainer, to take his place in the German services of the congregation. Mr. Geissenhainer entered on these duties in October, 1849, and continued until after Dr. Miller's death. As no prospect of recovery appeared, Dr. Miller decided to tender his resignation, which he did at the

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meeting of the Vestry on April 24, 1850. It was as follows:

"TO THE HONORABLE MEMBERS OF THE VESTRY OF THE EVANGELICAL LUTHERAN CHURCH OF THE CITY OF READING:

Beloved Brethren:—Through the merciful providence of God I am nearing a period of 21 years as your preacher and pastor. If the Lord shall prolong my life until the 5th of May of this year, this sum of years will be full. The age I have reached, and especially the illness I am now suffering, leave me no hope that I can ever appear again as your preacher and attend to the duties of my calling as they should be performed, and as I would wish they should be fulfilled.

I feel myself constrained, therefore, to send herewith my resignation as pastor of your congregation, and to return the call given and entrusted to me by your fathers, into your hands as their rightful successors.

Finally I hereby express to you and the entire congregation my heartfelt thanks for all the friendship, love and confidence shown to me and to mine, and wish you the aid and blessing of the Lord in your future welfare and prosperity.

And now the grace, &c. JACOB MILLER.

READING, April 24, 1850.

This resignation filled all hearts not only with sadness, but with perplexity as to the status in which it left Mr. Keller. He was present at this meeting, and after a lengthy discussion it was resolved that all action concerning the ministers of the congregation be postponed until the next meeting.

The meeting was held one week later, when on motion it was

Resolved, That the resignation of Rev. Dr. Miller be accepted, and the secretary be instructed to convey to him by letter our thanks, in the name of the congregation, for his faithful service as our preacher and pastor.

Resolved, That Rev. Mr. Keller be instructed to invite such ministers to preach trial-sermons, whom the Vestry

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shall designate, and to fix the dates for such trial-sermons.

Resolved, That besides Rev. A. T. Geissenhainer, Revs. G. F. Miller, of Pottstown; Rev. J. W. Richards, of Easton; Rev. Thomas Iaeger and Rev. C. F. Welden, of Kimberton, shall be thus invited through Mr. Keller.

Resolved, That the annual salary of the German pastor to be chosen shall be $600, payable half-yearly, and that a new call be given Rev. F. A. M. Keller, after he is chosen as English pastor by the congregation, with an annual salary of $500, payable quarterly."

Dr. Miller died on May 16, aged 61 years, 5 months and 5 days. His death was greatly mourned not only by the congregation, but by the entire community in which he had so long lived. The Vestry met the following evening and passed resolutions expressive of their sorrow, of submission to the Divine will, and of condolence with the family. They determined to drape the church in mourning for three months, to attend the funeral in a body, and appointed Messrs. Ritter, Spang and Muhlenberg a committee to convey the action to the family, and to offer any assistance the Vestry could furnish. Messrs. Shalter, Knop and Fink were appointed to obtain places of entertainment for any ministers coming from a distance to attend the funeral.

The body was kept one week and the burial took place on the 23d. The church did not hold all the people who attended the services. The sermon was preached by Rev. Dr. Demme, of Philadelphia, from the text in *John* 14 : 2-4. Besides Dr. Demme, the following clergymen were present: Revs. F. W. Geissenhainer, Conrad Miller, C. F. Welden, H. S. Miller, G. F. Miller, D. Ulrich, J. W. Richards, J. Schindel, W. Mennig, J. C. Schultze, S. K. Brobst,

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R. S. Wagner, A. T. Geissenhainer and F. A. M. Keller, and the pastors of other churches in this city. He was buried in the old graveyard at Sixth and Walnut streets, but the body was subsequently removed to the new cemetery on Neversink hill, where a plain monument covers his grave. His widow survived him thirty-one years, and was one of the mothers in Israel who assembled at the parsonage to greet the present pastor and his family on their arrival in Reading.

The Synod met at Pottsville within a few days after Dr. Miller's funeral, and passed suitable resolutions expressing the great loss the church and Synod had sustained. Among the addresses made, special mention is made of one by Rev. P. F. Mayer, D. D., of Philadelphia.

Dr. Miller's death left a vacancy hard to fill. But few men possessed talents equal to his, or could command the respect, influence or affection he always enjoyed. While some might covet the position, they would shrink from being compared or rather contrasted with him. We are not surprised, therefore, that at the meeting of the Vestry held June 5, Mr. Keller reported that all the ministers who had been invited declined to preach trial sermons, except Rev. A. T. Geissenhainer, who had been supplying the German preaching for the past six months. It may have been also because no one wished to interfere with his possible election,—and the fact that the two pastors were hereafter to be co-equal may have been a serious hinderance in the way.

At this meeting it was resolved that Mr. Keller's increased salary should begin with the next quarter.

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Heretofore he was only an assistant, but henceforth the English and German pastors were to be alike in authority and position, differing only in language. Experienced ministers knew how hard it would be to avoid conflicts and to work harmoniously, and declined to be candidates under such an arrangement. It was this that determined the Vestry, at their meeting on June 13, 1850, to rescind their former action and abandon the plan of having two pastors. They passed a resolution to this effect, and another that there should be but one minister who was competent to preach equally well in both languages. Also that it should be his duty to preach twice every Sunday and also take charge of the Sunday School. As this would cut off the serving of country congregations, the salary was increased to one thousand dollars.

From this time the pastors have served no other churches, but confined their labors exclusively to Trinity congregation.

Another meeting of the Vestry was held on July 8, at which the following was adopted:

"*Resolved*, That, in order to enable the Vestry to comply with its previous action, the Vestry hereby gives notice, respectfully, that the call or agreement existing between the Vestry and Rev. F. A. M. Keller, as the assistant pastor, in the English language, be dissolved, to take effect from December 11, 1850, and this notice shall be deemed as in accordance with the provisions of said agreement."

This gave offence to Mr. Keller and his adherents in the congregation, and resulted in the withdrawal of a number of members, and the organization of St. James' congregation, of which Mr. Keller became and remained pastor until his death, in 1864.

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CHAPTER XIV.

1851-1857.

Revs. J. W. Richards, D. D., and J. H. Hoffman.

The first choice of the congregation for a pastor able to preach in both languages, fell upon Rev. George F. Miller. He was a nephew of the late pastor, Rev. Dr. Miller, was pastor of the Pottstown charge, and was one of the rising young men of the church. He, however, declined the call, and at an election, held September 1st, Rev. John W. Richards was chosen pastor. He was a child of this congregation, was a grandson of the patriarch Muhlenberg, and was at this time pastor of St. John's Church at Easton. He was induced not only by a visit from a committee of the Vestry, but by the advice of many ministerial brethren to accept the call, as it was thought his intimate acquaintance with the history of the congregation, and his mild manners and spirit fitted him specially to heal the troubles which had distracted the congregation here. The embittered feelings which had been occasioned by the separation of St. Matthew's congregation, in 1842, were already allayed, as is seen in the fact that Rev. J. A. Brown, the pastor of that congregation, supplied the vacant pulpit of Trinity Church, by invitation of the Vestry, on Sunday evening, October 20th. It was hoped that a few years would also allay the present storm, especially if a man of Mr. Richards' spirit became pastor. He accordingly removed to Reading and

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preached his introductory sermons on Sunday, March 16th, 1851, not being able to leave his congregation at Easton at an earlier date. Mr. Richards was educated in Rev. Dr. Grier's Academy, and pursued his theological studies under his pastor, Rev. Dr. H. A. Muhlenberg. He entered the ministry in 1824, and the following year became pastor of the New Holland charge, where he remained until the spring of 1834, when he removed to the Trappe, the scene of his grandfather's (H. M. Muhlenberg) labors, and where the patriarch is buried, and remained pastor there for several years. On May 21st, 1835, he married Miss Andora Garber, who had been one of his catechumens, who proved to be an admirable helpmeet to him in his work, and who remained an exemplary member of our congregation until her death, on May 26th, 1892. Four children were born to them, Mrs. Adalaide S. Craig, Mrs. Dora McKnight (deceased), Rev. Prof. Matthias H. Richards, D. D., of Muhlenberg College, and H. M. M. Richards, the superintendent of our Sunday School.

Mr. Richards was pastor at Germantown, from 1836 to 1845, when he was called to Easton, and remained there until his removal to Reading.

Previous to Mr. Richards coming, the subject of altering the church to a more modern style was agitated, and at a meeting of the Vestry, held November 2, 1850, was agreed to; and the matter was put in the hands of a committee consisting of H. H. Muhlenberg, F. B. Shalter and A. W. Kauffman on part of the Vestry, and Anthony Bickel and Joseph Henry on part of the congregation. The alterations were made during the first part of the year 1851. A

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second floor was put in the building, making a basement thereby for Sunday School purposes. Additional walls were erected on either side of the steeple, to allow stairways and form vestibules. The upper windows were lengthened, and the lower windows shortened to correspond with the rooms to which they belonged, and frosted glass put in all windows. All the interior parts of the church, pulpit, pews and galleries, were made new. The doors of entrance were placed at the west end, and the pulpit at the east. The walls were beautifully frescoed by an Italian artist; the floors carpeted and pews cushioned. A marble baptismal font was presented by Dr. H. H. Muhlenberg, and a covering for the altar, beautifully embroidered in gold, was the gift of his sister, Mrs. Rosa C. Nicolls. By the middle of July these improvements were completed and the renovated building ready for re-dedication. These services were held on Sunday, July 27, 1851, and were attended by great congregations. Dr. Richards (like Dr. Miller) was president of Synod when he removed to Reading, and as such performed the act of dedication. The morning service was in German and the sermon was preached by Rev. C. R. Demme, D. D., of Philadelphia, on *I Peter* 2:5. The afternoon service was in English, when the sermon was preached by Rev. P. F. Mayer, D. D., also of Philadelphia, on *Ps.* 102:13-15. In the evening English services again were held, and the sermon preached by Rev. H. S. Miller, of Trappe, Pa., on *John* 4:24.

For the first time in the history of the congregation the pews were rented. The rates were very low,

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and the slight dissatisfaction it first created soon disappeared. The Sunday School, of which George W. Oakley was now superintendent, removed into their new rooms in the basement on July 6th, and the old Sunday School house was rented to the Reading Rifle Company. This building was in subsequent years occupied as a private school taught by Rev. William Good, and afterwards by Charles H. Schaeffer.

During the time the church was undergoing these alterations, services were held in the court house, and it was in this building Mr. Richards preached his introductory sermons. When Mr. Richards came to Reading, the old parsonage on Penn street, above Seventh, was advertised for sale. It was sold in November, 1851, to Dr. H. H. Muhlenberg for $4,900, and the proceeds used to meet the expenses in renovating the church. Mr. Richards occupied the house on the southeast corner of Fourth and Court streets, as his residence until his death.

Hitherto the morning service had always been in German and the evening in English, but a change was now made by which on every fourth Sunday the morning service was in English and the evening in German. At this time E. Jonathan Deininger was leader of the choir, and his brother, J. Constantine Deininger, was the organist. Pastor Richards introduced week-evening services, and the first was held on Wednesday evening, October 7, 1851. These services were always in the English language.

The degree of Doctor of Divinity was conferred upon the pastor, by Jefferson College, in 1852. He did not possess the natural oratorical gifts of his predecessor, Dr. Miller, but his preaching was per-

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suasive, and eminently practical and spiritual. Under it the congregation, which had recently been divided, grew, not only in numbers, but in religious life and benevolent works. The Sunday School, which had been very considerably depleted by the withdrawal of Rev. Mr. Keller, resumed its former appearance. The infant department was organized by Mrs. Richards on April 18, 1852. In 1854 the school numbered 746 scholars, of which 140 were in the infant department.

Under Dr. Richards' ministry the first Dorcas Society was organized, to look after the poor of the congregation and to take care of the furniture of the church. It was organized October 13, 1853. Its first president was the pastor's wife, with Mrs. Rev. Dr. Miller and Mrs. Elizabeth Kendall as vice presidents, Miss Kate S. Hunter (now Mrs. H. H. Muhlenberg) secretary, and Mrs. Rosa C. Nicolls treasurer. The directors were Mrs. Elizabeth McElroy, Mrs. Eliza Ritter, Mrs. Harriet Kutz, Mrs. Anna H. Muhlenberg, Mrs. Augusta McLenegan, Miss Kate Weimer, Miss Elizabeth Smith and Miss Eliza Deem. The purchasing committee were Mrs. Wm. Weimer, Mrs. Mary Faber and Mrs. Fredericka Craig. The visiting committees included Mrs. F. Lauer, Mrs. F. B. Shalter, Mrs. Sallade, Miss Jane Seyfert, Mrs. M. Rightmyer, Mrs. Sol. Snyder, Mrs. S. Buch, Mrs. H. B. Boyer, Mrs. Daniel Miller, Miss Sauerbier, Mrs. Maria Esterly, Mrs. — Fichthorn, Mrs. John Moyer, Mrs. — Lutz, Mrs. Jacob Malsberger, Mrs. Mary Garber.

At the same time a "Young Ladies' Domestic Missionary Society" was organized, with Mrs. Mc-

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Elroy as president, Mrs. Rev. Richards and Miss Elizabeth Smith vice presidents, Miss A. S. Richards secretary, Miss Elizabeth Stahle treasurer, and the following managers: Caroline Brookman, Mary Boyer, Jane Seyfert, Louisa Ritter, Annie Shultz and Sarah Boyer.

Collections now began to be taken in church and Sunday School at stated times for benevolent purposes, and every practicable method employed to develop interest and help in the educational and missionary operations of the church.

Dr. Richards had been one of the founders of the Missionary Society of the Synod of Pennsylvania, which, in 1841, sent Rev. C. F. Heyer to India; and had for some years been establishing mission churches in various parts of this country. In this work Dr. Richards took deep interest and a very active part.

The writer vividly recalls, when sitting as a Sunday School boy in the old Augustus Church at the Trappe, the interest he felt while listening to Father Heyer's letters from India, forwarded by Dr. Richards to be read to the school.

Another personal allusion will here be pardoned. On October 10, 1852, the writer preached his first sermon in Trinity Church. He was then a student of theology, eighteen years of age, and was visiting Dr. Richards, between whom and his father a strong friendship existed. On Saturday evening Dr. Richards complained of pain about his heart, and it was this that induced the youthful student to comply with his request to preach in his stead on Sunday morning. Little did Dr. Richards think, or the student know, that was within five days of the centennial an-

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niversary of the first sermon preached in the first church, by Henry Melchior Muhlenberg, on October 15, 1752.

The Ministerium of Pennsylvania, met in Trinity Church, now renovated, during Easter week, 1853. The time had been changed to this early date so as to elect delegates to the General Synod, which was to meet at Winchester in May. This step had been decided on at the previous meeting in 1852. Among the delegates elected and who represented the Ministerium in the General Synod at Winchester, were Rev. Dr. Richards and H. H. Muhlenberg, M. D., both of whom were advocates of this re union.

It was at this meeting of the Ministerium in this church, the writer appeared for examination and licensure, and at the services held on Thursday evening, April 7, 1853, he was received into the Ministerium and was licensed as a minister of the gospel. Two of his associates, who were received at the same time, are still living, Revs. B. W. Schmauk, of Lebanon, and G. F. Gardner, of Allentown. In June of the following year the Ministerium met in St. James' Church, Reading,—and he then received his final ordination. On both occasions he was entertained by Henry B. Boyer, at his present residence, 633 Walnut street.

Dr. Richards was a model pastor, and the poor and afflicted found in him a sympathizing friend. While his manner was serious, he was always affable and pleasant. He took deep interest in his catechumens and the children of the congregation. He was universally esteemed by the community and beloved by his people.

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In Synodical and other general church work he was active and prominent. He was chosen secretary of the Ministerium in 1843, and served for three successive years, and in 1850 was elected president of that body, and re-elected in 1851 and 1852. He had a deep reverence for sacred places, and when Synod met in Trinity Church in 1853, he had the business sessions held in the lecture room instead of the church. He planted the beautiful willow trees which adorned the church yard, until cut down a few years ago. He was fond of gathering statistics, and had a high regard for old ways and customs. He was greatly interested in the *Reports* sent by the patriarch Muhlenberg and his associates to the fathers at Halle, in Germany, and had begun a translation of them into English, which were published in the *Evangelical Review*. A sermon of his, preached at the centennial of the Augustus Church, at the Trappe, on May 2, 1843, entitled "The Fruitful Retrospect," was published.

At a meeting of the Vestry, held December 12, 1853, Mr. E. Jonathan Deininger resigned as secretary of the Vestry, a position he held since May 16, 1842, and Jacob S. Livingood was chosen his successor.

It was shortly before the close of Dr. Richards' ministry, that he and the congregation sustained a severe loss in the unexpected death of Hon. Henry A. Muhlenberg, jr., who was the younger son of the Rev. Dr. Muhlenberg, a former pastor. He was an active member of the church, and a strong supporter of his pastor, and had been one of the leaders of the congregation through the troubles which came after

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Dr. Miller's death. He was elected a member of Congress in 1852, and shortly after the opening of the session, in December, 1853, he was taken seriously ill and died at Washington, on January 9, 1854. His body was brought to Reading and buried here on the 13th. He was the father of Henry A. Muhlenberg, Esq., a member of this congregation.

But a deeper sorrow to the congregation followed within two weeks—the sudden death of Dr. Richards himself. He had suffered at different times with some weakness or trouble at his heart, but the symptoms had never been specially alarming. On January 24, he preached the sermon at the funeral of Mrs. Elizabeth, wife of Benjamin Fink, and during the service felt his trouble was becoming serious. He was taken to his residence, on Fourth street, and assisted to his bed. Medical aid was summoned, but it was too late, as he died within fifteen minutes after he reached his house. His sudden death was a great blow to his affectionate family, and to the congregation, who had learned to love him as a father. On the following day the Vestry met and adopted resolutions similar to those at Dr. Miller's death, and bore their testimony to "the excellence of his character as a true and pious Christian—a shepherd who endeared himself to the congregation by the benevolence of his heart and nobleness of his nature." It was also decided to drape the church in mourning for a period of six months, and that the expenses of his funeral should be paid by the congregation.

His funeral took place on January 27, and again the church was too small to hold the great gathering of mourners and friends. Two funeral sermons were

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preached, one in German by Rev. C. R. Demme, D. D., and the other in English by Rev. John C. Baker, D. D., the president of the Synod. A large number of the members of Synod and other clergymen were also present, and the Synod at its next convention passed suitable resolutions in his memory.

Dr. Richards was in his 51st year, just in his prime, and his death was greatly mourned, not only in Reading, but throughout the entire church. While thoroughly orthodox and devoted to the confessions of his church, he was a man of liberal and loving spirit, and was regarded as a link to draw together and unite the various parties into which the Lutheran church was divided. His pastorate here was short, scarcely three years in extent, but it had been long enough for him to unite the congregation, calm the troubled waters, and set in operation various organizations and movements for the development of church life and work, which it might have required many more years for other men to accomplish.

He was the first of Trinity's pastors with whom the writer was personally acquainted, and we can bear no better testimony to his memory than to quote the saying of St. Luke concerning Barnabas: "He was a good man, and full of the Holy Ghost and of faith."

REV. JOHN N. HOFFMAN.

After Dr. Richards' death the pulpit was supplied for some months by various clergymen, until the meeting of Synod which met in St. James' Church, on June 11th, 1854. The gathering of so large a number of ministers in this city, gave an opportunity for the congregation to see and hear different men

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who had been spoken of as suitable for Trinity's vacant pulpit. Several brethren who had been thought of, preached on Sunday. Rev. John N. Hoffman, a new member of Synod, who had lately taken charge of Salem's Church, at Lebanon, was present and took some part in the Sunday morning service. He made a favorable impression and was asked to preach on Wednesday evening. The writer was in attendance at the Synod and heard Mr. Hoffman's sermon. It was able and eloquent, and decided the case. An election was ordered and held on the 24th of June. One hundred and sixty-eight votes were cast, of which one hundred and thirty-seven were for Mr. Hoffman. He accepted the call and preached his introductory sermons on September 3d, 1854.

Rev. John N. Hoffman was born in Adams county, Pa., on January 16th, 1804, and studied theology with Rev. David Fred Schaeffer, at Frederick, Md. He entered the ministry in 1825, and was called to Taneytown, thence to Chambersburg, thence to Carlisle, and thence to Lebanon, where he remained but one year on account of the call to Reading. The writer became his immediate successor at Carlisle. Mr. Hoffman was a man of talent and extensive reading, and strongly attached to the distinctive doctrines and usages of the Lutheran church. Although many ministers in the West Penna. Synod favored the so-called new measures, he was elected president of that body during his residence at Carlisle. After Mr. Hoffman came to Reading, the whole church was greatly agitated by the appearance, in 1855, of an anonymous pamphlet, called *The Definite Platform*, intended to be a substitute for the Augsburg Confes-

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sion, the time-honored creed of the Lutheran church. Mr. Hoffman was among the first to take up his pen and expose the real purpose of this movement and the dangers it threatened. His work appeared in book form, and was entitled *The Broken Platform.* It was published in the early part of 1856, and helped to reassure the church, and to make the Definite Platform effort a signal failure. He was a champion for the truth at a time when, and in situations where, it required unusual ability and courage to maintain it. He was an accomplished and graceful speaker, in both English and German, and had it not been for the bodily weakness he suffered, would have been a recognized leader in the church.

The only change made in the church services when his ministry began, was to equalize the two languages by making the morning service English on every other Sunday, and subsequently the use of the clerical robe or gown by the pastor at the public services in the church, which had fallen into disuse for many years. The exact date when Mr. Hoffman began its use we cannot ascertain.

The old parsonage on Penn street having been sold, a house was rented for Mr. Hoffman's use until a new parsonage should be built. This was hastened by a fire in January, 1855, which burned out the frame law offices on Sixth street, which H. H. Muhlenberg had built for the benefit of the Sunday School. The congregation received $450 damages from the fire insurance company, but they were not rebuilt. At the meeting of the Vestry on February 12th, it was decided to erect a parsonage on the lot these offices occupied, and to obtain subscriptions thereto without

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delay. The rent received from the military company, for the use of the old Sunday School building, was appropriated to the Sunday School, in lieu of the rents formerly received from the offices now destroyed.

The parsonage, No. 38 North Sixth street, was erected in the fall of 1855, and was a substantial and elegant brick building, three stories high, and furnished with every convenience. It was built by voluntary contributions, but we have found no statement of its cost, nor the amount the contributions reached.

Mr. Hoffman was a widower when he came to Reading, his first wife dying and was buried while he lived at Carlisle. On August 13, 1856, he married Mrs. Ann Craig Parker, then of Philadelphia, but formerly of Reading, and brought his bride to the new parsonage.

Besides this expensive undertaking of erecting a new parsonage, the steeple of the church was repainted in the fall of 1856. The work was done by Charles Foster, of Philadelphia, and the cost, including the gilding of the ball and vane, amounted to $573.

In June, 1856, it was decided to issue no further permits for burials in the old graveyard at Sixth and Walnut streets, and the following January a committee was appointed to procure an Act of Assembly authorizing the sale of this ground. This act was passed on March 31, 1857. On June 7 an election was held to obtain the consent of the congregation for such sale, and resulted in sixty-two votes in its favor to sixteen against it. It was never sold, but transferred to St. John's congregation after the bodies interred therein had been removed to the new cemetery on Neversink hill, as will be further explained.

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It was in the year 1856 the name of Amos W. Potteiger first appears in the minute book as a vestryman of the congregation, he being chosen one of the deacons at the spring election. With several intervals of a single year only, he has continued in the Vestry from that time to this, a period of thirty-eight years, the longest that any present member of the congregation has served in that capacity.

During Mr. Hoffman's pastorate a special meeting of the Ministerium was held in Trinity Church, on Wednesday, August 1, 1855, for further consultation and action concerning a professor to fill the German professorship the Synod had established at Gettysburg. At the regular convention at Harrisburg, Rev. Dr. C. F. Schaeffer had been nominated, but declined. At this special meeting his declination was not accepted, but the duties of his position were more clearly defined, and he was induced to accept. The meeting lasted one day. An ordination service was held in the evening, when, after a sermon by Rev. J. T. Vogelbach, Candidate Ferd. Berkemyer was ordained.

On the 14th of May, 1857, the General Synod, with which the Ministerium had re-united, met in Reading. Rev. J. A. Brown, pastor of St. Matthew's Church, secured the holding of the business sessions in that church, which gave offence to Mr. Hoffman and the Vestry of Trinity Church, as they claimed "the invitation to the General Synod to hold its sessions in this place originated with and was extended by the pastor of this congregation." It was decided, however, that "this fact should not prevent the members of this congregation from performing

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their part in the duty of entertainment of members of said Synod," and that the church should be offered for the anniversary of the foreign missionary society. This was held on Monday evening, May 18, and the addresses were made by Revs. C. W. Schaeffer, G. F. Krotel, A. C. Wedekind and W. A. Passavant. On Sunday afternoon the General Synod held its communion service in Trinity Church, conducted by Rev. Drs. A. H. Lochman, C. F. Schaeffer and J. G. Morris. During the convention the Lutheran Historical Society held its meeting also in Trinity Church, and an address was delivered by Rev. George Diehl.

The congregation prospered under Mr. Hoffman's ministry and increased in its membership. On Good Friday, 1855, he confirmed 108 persons (25 in German and 83 in English), the first time in the history of the congregation that the number exceeded one hundred. The missionary societies established by Dr. Richards continued their good work, and in 1855 boxes were put up at the five vestibule doors for contributions for the education of worthy young men for the ministry. With the contents of these boxes, a student was supported in the theological seminary until he had completed his studies.

Peace and prosperity rested on the congregation, and everything was apparently reaching the zenith of prosperity, when Mr. Hoffman's work was arrested by his serious illness. He never possessed a strong constitution, and the work he had to perform in so large a congregation as this, was too great for his strength. About the middle of July, 1857, he was taken with a complication of disorders, affecting the liver and heart, and after an illness of ten days died

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on Sunday morning, July 26, in the 54th year of his age, and after a pastorate in this congregation of not quite three years. It is remarkable how nearly alike he and Dr. Richards were, in the years of their life, and also in the length of their service in this church.

The Vestry met the following day and took the same action they did when Dr. Richards died, expressing their appreciation of his labors and sympathy with his family, and ordered the church draped in mourning for six months, and that the funeral expenses should be paid out of the church treasury. They subsequently also purchased the furniture he had put in the parlor of the parsonage, for the use of his successor.

The funeral took place on the 30th. The services were held in the church, where a sermon was preached in German by Rev. C. F. Welden, and Rev. C. W. Schaeffer, D. D., spoke in English. He was buried in the cemetery of the congregation on the Neversink, close by the grave of Rev. Dr. Miller, and the burial service was read by Rev. F. A. M. Keller, of St. James' Church.

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CHAPTER XV.

1858-1864.

Revs. F. J. F. Schantz, J. J. Kuendig and C. Rigbtmyer.

After the death of Mr. Hoffman, the hearts of the congregation were set on securing Rev. G. F. Krotel as his successor. Dr. Krotel had been pastor at Lebanon before Mr. Hoffman went there, but since 1853 was pastor of Trinity Church at Lancaster. His reputation as a pulpit orator and successful pastor was very great, and the congregation seemed willing to accede to any conditions he would make, to secure his removal to Reading. An election was appointed for August 15, and his name was put in nomination by the Vestry. The meeting was enthusiastic, and 189 votes were cast, all in his favor. A committee, consisting of William Weimer, F. Lauer, Joseph Henry and M. K. Boyer, was appointed to convey the call to Lancaster and urge its acceptance.

On August 21, they reported that "he would accept the call and preach for the present in both languages, provided the congregation would now decide to erect a second church, so that the services in one should be entirely in English, and in the other in German, and that this arrangement should be carried into effect within two years. They further stated that he had no occasion or desire to leave Lancaster, but that the unusual vote and extraordinary unanimity of the call, indicated to him it was his duty to accept, provided the above conditions were complied with."

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A congregational meeting was called to consider these conditions or propositions, which met on August 25, and resulted in 83 votes in favor of complying with these conditions, and 18 against them. The committee was sent to Lancaster to inform Pastor Krotel that his conditions were accepted, but on August 28, a letter was received from him declining the call.

The expectations of the congregation being thus disappointed, and the Vestry not being able to agree on any other name to put in nomination, it was determined to get some one to supply the pulpit for some months until a decision could be reached.

Inquiries were made concerning those just graduating from the Theological Seminary at Gettysburg, and F. J. F. Schantz was recommended as a suitable person for such supply.

REV. F. J. F. SCHANTZ.

Franklin J. F. Schantz, son of Jacob and Sarah Schantz, was born in Lehigh county, Pa., January 8, 1836. He graduated at Franklin and Marshall College in 1855, and at the Theological Seminary at Gettysburg in 1857. The West Pennsylvania Synod met that fall in the church at Carlisle, of which the writer was then pastor. Among the young men who came to that convention and applied for examination and licensure, was Mr. Schantz, and on September 28, 1857, he received license to preach and administer the sacraments. Having accepted the offer to supply the pulpit of Trinity Church, he came to Reading, and entered on his duties in the early part of October. It was a great undertaking for a young

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man just beginning his ministry, but his preaching and pastoral work were so satisfactory, that by the close of November the Vestry determined to put his name in nomination as the regular pastor of the congregation, and on November 28 he was unanimously elected. He accepted the call and preached his introductory sermon on January 10, 1858.

The congregation continued its growth under Mr. Schantz's ministry, both in numbers and in activity. Regular quarterly collections for benevolent purposes were now established, and the contributions of the congregation for synodical and other church enterprises and objects materially increased.

The only impediment in the way was the heavy debt resting on the congregation, which had been accumulating for a number of years, owing to the extraordinary expenses connected with the establishment of a new cemetery, the renovation of the church, and the erection of the parsonage, and amounted to over $10,000. The interest on this debt absorbed no small part of the congregation's income, and to meet its demands was the most urgent business at the monthly meetings of the Vestry.

During Mr. Schantz's ministry, Hon. John Schwartz, a member of the congregation, was honored in being elected to Congress in 1858, and took his seat on March 4, 1859. He was a man of fine appearance and recognized ability, and did credit to the position he filled. Like one of his predecessors, Henry A. Muhlenberg, jr., he was destined, however, not to complete his term of office, but to die at his post. He became ill while attending to his duties, and died at Washington on June 20, 1860, in the 67th

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year of his age. His body was brought to Reading and buried on the 23d, the services being held in the church.

During the second year of his office, Mr. Schantz began to realize the labors of the pastorate were too heavy to be performed without assistance. At the meeting of the Vestry on October 12, 1859, resolutions were introduced proposing "the employment of an additional minister to preach in the German language." On October 31, at a congregational meeting held in the lecture room, the following resolutions, proposed by the Vestry, were adopted:

Resolved, 1. That an assistant to preach solely in the German language be called, and that the Vestry make the necessary arrangements for his salary and arrange the services in a proper succession.

2. That the assistant be allowed to serve country congregations, until the Vestry notify him that all his time will be required in this congregation.

3. That we recommend the employment of Mr. Kuendig for the purpose mentioned in the preceding resolutions, until further arrangements are made.

4. That this arrangement commence as soon as possible.

Without any further election in the usual form, the Vestry deemed this action sufficient and issued a call, dated October 31, 1859, to Mr. Kuendig, to become assistant pastor in the German language, which he accepted in a letter dated at Gettysburg, November 7, 1859.

John Jacob Kuendig arrived in this country on October 24, 1858. He had been a student in the Mission Institute at Basel, and on his arrival in this country, proceeded to Gettysburg to complete his

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theological studies. The following summer he visited Reading during his vacation, and preached in German several times at the invitation of Pastor Schantz. This brought him to the favorable notice of the congregation, and when it was determined to call a German assistant, he was elected to the position as above stated. His salary was fixed at $400, and he entered on his duties in the beginning of December, 1859. As he was not yet ordained, he could only assist in preaching and visitation,—all ministerial acts being performed by Mr. Schantz until at the meeting of Synod in Philadelphia in June, 1860, he received his ordination. The congregation rejoiced with him on this occasion, and when he returned from Synod a number of friends greeted him at the parsonage, the gentlemen presenting him with a gold watch and chain, and the ladies with a clerical robe for his use when preaching. Within a few days, on June 12th, he was joined in marriage to Emily S., daughter of F. B. Shalter, a prominent member of the congregation. Mr. Kuendig, however, was not content with existing arrangements, and already the following month gave notice to the Vestry that he was not satisfied with his present salary and call, and that if no satisfactory arrangement would be made, he would resign at the end of his year.

This gave occasion to a division of sentiment, one party favoring an increase of salary and thus retaining Mr. Kuendig, and the other favoring the acceptance of his resignation rather than increase the debt of the congregation. An attempt had been made to raise the rate of pew rents, but met with so much opposition in the congregation that it was abandoned.

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At the meeting of the Vestry, on August 6, 1860, action was taken on Mr. Kuendig's letter and the following adopted :

"*Resolved*, That we regret the determination of Rev. Mr. Kuendig, who has apparently been doing much good in the congregation, but that his notice, according to the call, be accepted, and that at the end of his year his services as pastor shall cease."

The vote stood 11 in favor and 4 against it, the number of vestrymen having been increased to fifteen by an Act of Assembly, passed March 21, 1860. Another meeting was called at the request of Mr. Kuendig the following week, and he gave his views in full upon the whole situation of the congregation. This resulted in the appointment of a general committee, consisting of the two ministers and thirteen members of the congregation, to take into consideration the present state of the congregation and to propose action. All seemed to agree the time had come when the two elements or parties in the congregation must and should separate, and the congregation be divided, but the terms or conditions of the separation was the point of difference. Partisan feeling got uppermost and a war of words followed, which there is no occasion now to recall. Meetings were held nearly every week. Petitions and counter-petitions were presented and read, and resolutions and counter-resolutions were offered, passed and rescinded. They look very innocent now as they lie quietly side by side on the pages of the Vestry's minute book like sleeping children, and we are not disposed to wake them up. It is hard to realize that they produced such strife and contention a generation ago. Feelings were roused to fury, and it seemed as if the

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fountains of the great deep had broken up. But there were some wise men who cared for the safety and good of the church, rather than for the triumph of a party. It took forty days for the waters to assuage, and then they sent out the dove which found the olive leaf. It was proposed to sell the old grave yard at Sixth and Walnut streets, after the dead were removed, and with the proceeds build another church for the use of the German party. To this the Germans objected that the expense of removing the dead would consume too much of the money, and there would be too little left to build the church. On the other side, the English party objected that the money derived from such sale was intended and needed to pay off the debt of $12,000 resting on the congregation for many years, and that this debt should be wiped out before any separation or division took place. It was finally compromised that the old congregation should bear the expense of removing the dead, and that the new congregation should refund $3,000 out of the money received from sales of the ground as their share of the old debt of $12,000. Other equitable arrangements were made in the division of the new cemetery, etc., etc. The use of the church was given to the German party on Sunday afternoons for public services, and the old Sunday School building for Sunday School and week-evening meetings for one year, until their new building was completed. The agreement was as follows:

TERMS OF AGREEMENT FOR A PEACEABLE SEPARATION.

I. The Vestry of Trinity Church agrees as follows: In case such of its members as are willing to form a new German Lutheran congregation in connection

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with the Synod of Pennsylvania, &c., should organize and elect a Vestry and a clergyman; and the Vestry so formed shall promise to separate peaceably from the old congregation and bind themselves to make no further claims on the old congregation and its property, to-wit:

II. The Vestry of the Trinity Church, on their part, in consideration of the foregoing, and as their contribution to the building of a new church, will sell to the new congregation the lot of ground at the corner of Sixth and Walnut streets, known as the old burying ground, for the sum of three thousand dollars, payable in two years from April 1, 1861, without interest, and will convey the same to ———, in trust for the new congregation, on the receipt of an individual bond, satisfactory to the said Vestry of Trinity Church; said sum to be applied to the reduction of the debt of the old congregation, and will also remove the dead bodies in said lot at the expense of Trinity Church, during the coming winter.

III. The Vestry of Trinity Church also agrees to lease to the Vestry of the new congregation, the use of the church every Sunday afternoon, the lecture room every Thursday evening, and the church for preparatory services, and for funerals during the week, for the term of one year, to commence January 1, 1861, for the sum of five dollars on a lease in usual form, and in which the new congregation agrees to remove therefrom peaceably, at the end of said term if required to do so. It is understood that the old Sunday School house, now used for a German Sunday School, is also to be allowed them for the same space of time on Sundays and in the evenings, provided there is no interference with our tenant in possession. A fair proportion of the cost of fuel and light in using the church to be borne by the new congregation.

IV. The cemetery on the Neversink is to remain to the old congregation, and its rules to be altered so that in future present lot-holders may call in the services of the clergyman of the congregation to which they adhere, and be not in future required to contribute to the

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old congregation if they belong to the new. Four acres additional ground to be bought, if possible, on the east side adjoining, at the joint expense of the two congregations, for the use of the new, and free access to this ground to be allowed through the first ground, and the fence to be removed so that the whole be in one enclosure.

These articles were adopted by the Vestry, with some opposition and against a remonstrance numerously signed, at the meeting on December 3, 1860. The committee representing the German party was then called in, and the record states, "the president of the Vestry informed them of the action taken—and there was mutual satisfaction that said articles of agreement have been finally passed."

The value of the property thus given to the new congregation was fixed at $15,000 by the Vestry at its meeting, May 2, 1859, a year and a half previous to this action.

The work of removing the dead was put in charge of H. H. Muhlenberg, J. Henry and J. Young, as a committee of supervision, and was done during the winter months. The new congregation organized under the name of "St. John's German Lutheran Church," and with Rev. J. J. Kuendig as its pastor; and as soon as the ground was cleared, work was begun on the erection of their church building at the corner of Walnut and Church streets. The corner-stone was laid on Trinity Sunday, and the church dedicated on December 1, 1861, on which occasion Trinity Church was closed to allow its pastor and members to participate in the services.

At the same meeting at which the articles for a peaceable separation were adopted, on December 3d,

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1860, the following communication was received from the pastor of the church:

TO THE VESTRY OF TRINITY EVANGELICAL LUTHERAN CONGREGATION:

Brethren:—Although my call requires me to give notice three months before the end of my official year if I should desire to resign as pastor of your congregation, I consider it my duty under existing circumstances respectfully to request you to release me from my engagements at the end of the present year, January 6th, 1861, by accepting of my resignation, which is hereby tendered. Hoping that by my resignation arrangements can be made to meet better the wants of the congregation for whose welfare I labored, and wishing you personally and the whole congregation God's richest blessing, I remain yours,

F. J. F. SCHANTZ.

READING, PA., November 27, 1860.

A motion to comply with this request and accept the resignation was lost, and the meeting adjourned. Two days later another meeting was held and the resignation was then accepted.

At a meeting of the Vestry, held December 18th, it was decided to apply for an Act of Assembly authorizing the congregation to sell the graveyard property, so as to cover any possible defect in title, and also the old school house property at the southwest corner of Sixth and Washington streets, and to substitute the original name TRINITY LUTHERAN CHURCH, instead of "The German Lutheran Congregation of Reading," under which it had been incorporated. This act was passed on February 28th, 1861.

Mr. Schantz closed his ministry in this church on January 6, 1861, after serving three months as a supply and three years as pastor. From Reading he removed to Catasauqua, where he served for five years,

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when he accepted a call to the Myerstown charge, in 1867, and where he still continues. He has occupied numerous positions of influence and responsibility in the Ministerium, and received the degree of Doctor of Divinity from Augustana College in 1893.

As some misunderstanding grew out of Mr. Schantz's resignation, the Rev. Dr. Mann, president of the Ministerium, declined to recommend any suitable persons for the vacant pulpit. A committee of the Vestry was therefore appointed to secure supplies. Among others, Rev. Cyrus Rightmyer, who had distant relatives in the congregation, preached and greatly pleased the people. An election was ordered to take place on March 9th, and resulted in his favor, 156 votes being cast for him, to 54 against him. Mr. Rightmyer accepted the call and entered on his duties the 23d of May, 1861. He was born at Saugerties, New York, on September 16, 1831—his parents being Abraham and Catharine Rightmyer. His studies were pursued at the institutions at Springfield, Ohio. He was licensed to preach by the Allegheny Synod, in 1854, and previous to his coming to Reading had been actively identified with the new-measure party in the church. His first pastoral charge was in Huntingdon county, Pennsylvania, and for the last five years he was pastor of the Lutheran Church in Mechanicsburg, Cumberland county. He was of a nervous temperament and not very robust constitution. He was a ready speaker, and possessed popular gifts as an orator. He came to Reading at the beginning of the rebellion of the Southern States, when the community was greatly excited about the war. On several occasions he made

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public addresses at meetings called to raise troops, and always created enthusiasm by his appeals.

His call specified that he was "to preach to this congregation the pure and simple Word of God every Sunday, and on the holidays of the church, in the morning and evening, in the English and German languages, according to the present and future arrangements of the Vestry of said congregation, and to preach the same after the commands of Christ our Saviour, as explained in the Unaltered Augsburg Confession and the Catechism of Luther, and also in accordance with the usages of this congregation."

Mr. Rightmyer appeared to have no difficulty in complying with these requirements, excepting the use of the German language, with which he had a very limited acquaintance. After depending on others for this service for some time, it was abandoned, and from that time the ordinary services of the church have been conducted only in English.

On the 1st of July, Mr. Constantine J. Deininger, who had been the organist and schoolmaster of the congregation for over a quarter of a century, tendered his resignation, which was accepted with a vote of thanks for his long-continued and faithful service. Miss Amanda Rightmyer (now Mrs. Dr. J. B. Sterley) was chosen organist in his stead, and no effort was made to continue the congregational school. Extensive repairs and additions were made to the organ at this time by Mr. Samuel Bohler, of this place. After two years service Miss Rightmyer resigned, and Rev. J. H. Eberman became organist for one year, and in turn was succeeded by Ed. A. Berg.

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In the beginning of March, 1862, Mr. William Weimer, one of the oldest vestrymen and members of the congregation, died. He was a grandson of Peter Weimer, the deacon mentioned on page 105, and was born but two years after the present church was completed. The Vestry attended his funeral in a body and passed appropriate resolutions to his memory.

In the latter part of 1862 the old school house property was sold, Daniel Miller purchasing the lots facing Washington street, and Thomas Swenk those on Sixth street. With the proceeds of this sale the remaining debt, which had been hanging on the congregation like a mill-stone for more than ten years, was at last removed.

In the month of December, 1863, the staircase was put in the church leading from the basement to the chancel. Previous to that time the clergyman had to pass up the aisle to reach the pulpit. In April, 1864, B. Frank Boyer resigned the office of secretary of the Vestry he held for a number of years, and D. B. Brunner was chosen in his place.

It is very unfortunate that Mr. Rightmyer neglected to record his ministerial acts, such as baptisms, marriages and funerals, during the last two years of his pastorate, in the church records. It is the only blank in these records for over a hundred years, and may work great inconvenience to many families in proving ages, marriages, &c., of which such record is always the first proof in law. The elders of every congregation should make an annual inspection and to see that these records are properly kept.

In the minutes of the Vestry meeting, held September 5, 1864, we find this entry: "Mr. Rightmyer

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sent in his resignation, which was accepted by the Vestry, and the trustees were appointed a committee to inform Mr. Rightmyer of its acceptance, and to write to the president of Synod and inform him of the vacancy and receive his advice."

After leaving Reading, Mr. Rightmyer returned to Springfield, O., where his family still resides.

For some reason, before Mr. Rightmyer's resignation, the Vestry decided to offer for sale the parsonage in which he resided, which had been erected in 1855. It was sold in October to William H. Livingood, Esq., for $9,000—and thus all the real estate once owned by the congregation was sold, excepting that on which the church is located, and the cemetery on Neversink hill.

In the minutes of the Vestry meeting held October 19, 1864, we find the following concerning a successor to Mr. Rightmyer: "*Resolved*, That an election for pastor be ordered on Monday, November 7, between the hours of two and eight o'clock, for or against the Rev. William M. Baum, and in case he is not the choice of the congregation or declines to come, that another election be ordered for or against such other person as would seem to be suitable for the position. The resolution was adopted." A majority of votes was in his favor and a call was sent him, but was declined.

For several Sundays during the latter part of the year, the pulpit was supplied by Rev. F. A. Muhlenberg, of Pennsylvania College, at Gettysburg, and subsequently by Rev. M. H. Richards, the son of a former pastor, and who had been ordained at the last meeting of the Ministerium.

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CHAPTER XVI.

1865-1875.

The Present Pastorate.

The present pastor was elected on December 19, 1864, and entered on his duties February 1, 1865. He was born at the Trappe, Montgomery county, on February 9, 1834, graduated at Union College, New York, in 1851, and at the Theological Seminary at Gettysburg, in 1853. He entered the ministry the same year, being licensed to preach by the Ministerium of Pennsylvania, at its convention in this church, on the 7th of April. He accepted a call to the English Lutheran Church at Carlisle, and entered on his duties there, February 1, 1854. On September 13, 1855, he married Eliza J. Wattles, of Gettysburg. He remained pastor at Carlisle eleven years, until he accepted the call to Reading. He occupied No. 542 Court street, which had been secured as a pastor's residence. He preached his introductory sermon on February 5th, and was formally installed by Revs. G. F. Krotel, of Philadelphia, and B. M. Schmucker, of Easton, on the 5th of March.

Shortly after his removal here, the war of the Rebellion closed with the surrender of Lee, and on April 14th the country was plunged into mourning over the assassination of President Lincoln. Memorial services were held in the church at the hour of his funeral, at noon on Wednesday, the 19th, participated in by a congregation which crowded every part of the building.

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Previous to the present pastorate, a Lutheran Mission society had been organized among the teachers of Trinity, St. Matthew's and St. James' Sunday Schools, for the establishment of Mission Schools in various parts of the city, and such schools had been started in the public school houses at 10th and Green, Franklin and Peach, and Laurel near 4th street. Ground had been purchased for a building for the first named, on 9th street beyond Buttonwood, but very little money had been paid on it, and there was danger of its being lost to the church. His first attempt at collecting, was to secure the amount necessary to pay for the lot, and have it transferred to the trustees of Trinity congregation, as it was evident the society was on the point of dissolution. This dissolution took place that summer, and Trinity Sunday School Association took charge of the North 10th street, and Laurel street schools. A. W. Potteiger had charge of the latter, and Solomon L. Moser, who had been superintendent of Trinity Sunday School for some years, was put in charge of the first.

The main school needed a thorough re-organization, and to effect this, the pastor took personal charge of it, and superintended it himself for two years. He obtained $400 from six members of the congregation and bought a new set of books for the library, and secured the attendance of regular committees from the Vestry to assist in maintaining good order, and also enlisted a number of well-qualified teachers in the work. A new life soon developed in the school which became very prosperous, and furnished a large class of catechumens in the winter of 1865-66, out of which 85 were confirmed.

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As the house on Court street had been rented only until a parsonage was purchased or built, the Vestry decided at its meeting in March, 1866, to erect a parsonage on the western part of the church yard, where the first church had stood. The dead bodies which had been buried there were removed to the Neversink Cemetery, and operations on the building were commenced. Joseph Henry was made superintendent of its erection, and Henry Heckman was employed to do the carpenter work. The material was purchased by the congregation, and the work was done by the day. The pastor made a paper model of the house he wished, and Architect Durang, of Phila., completed the designs and drew up the specifications. It was erected that summer and finished leisurely, and the pastor's family did not take possession of it until March 12th, 1867. The house is of brick, two stories high, 40 feet wide by 59 deep, with summer kitchen in the rear. It has a cottage roof, with porches on the east and west sides, and a portico in front. The $9,000 received from the sale of the former parsonage were expended upon it, and a number of valuable gifts made to it. H. H. Muhlenberg and wife gave the west porch; Kutz, Arnold & Co. the front portico; Joseph Henry the sand-stone base; David McKnight the marble mantel in the parlor; G. A. Nicolls the slate mantel in the dining room; L. B. Smith the chandelier in the parlor; W. H. Clymer the book case in the library; Horatio Trexler the gas pipes for the building; and John McKnight the heater which was in the front part of the house before the brick one was put in the cellar.

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On December 11, 1866, the convention to discuss the advisability and practicability of organizing the General Council met in this church. At its last meeting the Ministerium of Pennsylvania finally dissolved its connection with the General Synod, and appointed a committee to call this convention of Synods favorable to another general body. An invitation to hold it in Trinity Church was accepted, and the convention was opened on Tuesday evening, December 11, with a sermon by Prof. M. Loy, of Columbus, Ohio. The convention remained in session but three days,—but it brought a number of the leading theologians of the church together, and resulted in the organization of the General Council.

After the completion of the parsonage, the attention of the congregation was directed to the necessity of sundry repairs to the church building, and it was determined to give it a general renovation. This was done through the summer and fall of 1867. The pastor, accompanied by H. H. Muhlenberg, made a canvass of the congregation and obtained liberal subscriptions. The proceeds of the Sunday School excursion to Lititz Springs, and a congregational excursion to Central Park, N. Y., helped to increase the fund. A tin roof was put on the church, and new sash with stained glass put in the windows. The church was repainted within and without, and new carpets were put down. Some alterations were made in the church yard, and the appearance of the property greatly improved. The total cost of these improvements amounted to $4,700.

While these repairs were made, the Court house was secured and used for public worship, and was

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thus occupied from August 11, until the close of October.

The church was re-opened on November 3, with special services appropriate, not only to its restoration, but also to the Seventh Jubilee or 350th anniversary of the Reformation. Rev. Dr. Krotel, of Philadelphia, preached at the morning service, and Rev. Dr. Passavant, of Pittsburgh, in the evening. The Sunday School held its festival in the afternoon, at which time jubilee medals, made of white metal, were given to all teachers and scholars.

On August 27, 1867, Mr. G. A. Nicolls, general superintendent of the Philadelphia and Reading Railroad, presented a lot of ground belonging to him, on North Eighth street beyond Oley, to Trinity congregation, for a future church or Sunday School building, in memory of his deceased wife, Mrs. Rosa C. Nicolls. She was the daughter of H. A. Muhlenberg, a former pastor, and during her lifetime a faithful and liberal member of the congregation. She died on the 15th of May, greatly mourned by a large circle of friends. As the congregation had already secured lots on Ninth street for this purpose, and it was not deemed wise to erect another so near, this lot was subsequently sold, with Mr. Nicolls' consent, and the proceeds used in purchasing ground for Grace chapel, on Eleventh street.

An efficient superintendent for the Sunday School having been obtained in the person of P. S. Ermold, the pastor organized a Bible class of confirmed members of the congregation, which met in the galleries of the church, and he continued their instructor until 1874, when the Bible department of the Sunday School was organized.

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The Synod having requested special offerings to be made during this Reformation jubilee, for the endowment of the Theological Seminary at Philadelphia and Muhlenberg College at Allentown, New Year day, 1868, was set as the time to receive such offerings. The pastor remained at the altar in the church during the afternoon, and received offerings amounting to over $3,000 for these purposes. One thousands dollars of this was from G. A. Nicolls, Esq., given from the estate of his deceased wife. As Rev. C. F. Welden, agent, had obtained about $5,000 in subscriptions to the seminary during the first year of the present pastorate, the bulk of these gifts went to the college.

Among the contributors who came that day to lay their gifts on the altar, was Charles M. Roeder. After making his money contribution, he added that then and there he wished to give a son to the Lord and consecrate him to the ministry. That boy is now Rev. Robert D. Roeder, of Norristown.

Another memorial of this jubilee of the Reformation was the erection of a chapel, on the ground purchased for this purpose, on Ninth street beyond Buttonwood. It was undertaken and carried to successful completion by the Sunday School. Plans were adopted and work begun in the spring, and the corner-stone laid by the writer, assisted by Revs. B. M. Schmucker and T. T. Iaeger, on July 26, 1868. The building was of frame, 30 by 50 feet in dimensions, and surmounted with a steeple. It was called the Chapel of the Reformation, and cost about $3,000. It was dedicated on the festival of the Reformation,

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Saturday, October 31, the sermon being preached by Rev. J. F. Fahs, of Allentown.

The Mission School on North Tenth street was transferred to this chapel, and public services were held in it every other Sunday afternoon by the pastor of Trinity, assisted by other neighboring ministers.

One of the first results of the organization of the General Council, was the completion and publication of the Church Book, which, with its responsive services, was introduced into this congregation on the first Sunday in 1869. For some weeks previous the pastor met the choir and many of the congregation in the lecture room repeatedly, to explain the service and practice its music as selected and arranged by Mr. Berg, the organist. Notwithstanding this preparation, the pastor felt it was an experiment and risk to attempt so radical a change in their mode of worship in so old a congregation as this.

He was more than a little nervous, therefore, when he entered the chancel to begin the service that morning. With some trembling of voice he began: "In the name, &c." "Amen," full and clear, came back from a thousand lips. That decided the matter, and from that day this congregation has been celebrated for the heartiness with which it participates in the service. To help the congregation and others to understand and appreciate this service, the pastor published, the following year, a pamphlet entitled the *Church Book Explained.*

The Synod of Pennsylvania met in this church on May 30, 1869, and the pastor was re-elected secretary. The president, Rev. C. W. Schaeffer, D. D.,

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preached on Sunday morning, and Rev. J. A. Seiss, D. D., in the evening. Revs. F. J. F. Schantz and J. B. Riemensnyder addressed the Sunday School in the afternoon. Rev. J. Kohler preached the ordination sermon, after which thirteen young men were ordained, one of whom was Rev. F. K. Huntzinger. Other sermons during this convention were preached by Revs. E. Greenwald, D. D., and E. Belfour.

It was at this meeting of Synod the plan of apportioning the amounts to be raised for benevolent purposes was begun, and systematic plans of raising money recommended to the congregations. This congregation was among the first to adopt such plans, and with surprising results. Before this we were gratified to raise three or four hundred dollars for such purposes, but by the next meeting of Synod we were able to report $1,200 secured. At first subscription cards were sent out, and each signified what their monthly contributions would be. These were paid to the treasurer at the lecture room. After two years these cards were discontinued, and the present envelope system substituted.

By the beginning of 1869, the demand for pews led to some changes. When the renting of pews was first adopted, the three front rows across the church were kept free for the use of old members. These pews had been rented to families, and an additional row was now added, as sufficient space for communicants at the chancel still remained.

At a meeting of the Vestry, held in July, 1869, it was resolved that hereafter no member should be renominated at the expiration of his term of office, but should remain out of office at least one year. This

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does not prevent the congregation from re-electing any if they see proper to do so, but prevents the Vestry from re-nominating its own members. Before this opposition tickets were frequently used and some strife engendered, but since this rule is in force, the ticket nominated by the Vestry has always been elected without opposition. At the meeting held in the spring of 1870, the pastor suggested the efficiency of the Vestry would be increased by the appointment of five standing committees, to whom the various items of business could be referred,—one on the general state of the congregation; a second on pews; a third on church property; a fourth on finances, and a fifth on benevolence. The suggestion was adopted and then introduced, and has proved of value in the transaction of business. The duties of these committees will be found in the by-laws given in the appendix D.

On the 9th of October of the year 1870, the congregation sustained a great loss in the death of Joseph Henry. His name first appears as one of the carpenter-contractors, who, with his father and brother, erected the spire in 1833. From that time he became one of the most active and useful members the church ever had. Nothing enlisted his interest as did Trinity congregation. We never knew a layman to take the same trouble and care to see that everything was right and in order for every public service. He was a busy man, undertaking large contracts, but always found time to be at every service, and in time to correct anything which might be wrong. His services were invaluable to his pastor.

By the beginning of 1871, the congregation which

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had been gathered in the chapel of the Reformation by Rev. F. K. Huntzinger, who had been preaching there since September, 1869, was sufficiently large and established to make a separate organization advisable. Accordingly, a meeting was held in the chapel on January 12, for this purpose. The pastor of Trinity presided, and the form of constitution recommended by the Synod of Pennsylvania was adopted, and the name St. Luke's Lutheran Church given to the new organization. Rev. Frank K. Huntzinger was chosen pastor, and continues unto this day with undiminished success in his labors.

Although St. Luke's was the fourth branch from Trinity, it was the first directly planted by her. The others went out in disruptions, and with more or less ill feeling occasioned thereby, but St. Luke's was a mission from the mother church, started and aided until able to support herself.

On February 23, 1872, the congregation sustained a loss by the death of Mrs. Elizabeth S. McElroy. She was a granddaughter of Henry Melchior Muhlenberg, and a sister of Rev. Dr. Richards, a former pastor of the congregation. She was one of the oldest members of the congregation, having passed her 78th birthday. For many years she was president of the Dorcas Society, which kept the church furniture in proper order and good repair, and in many ways was one of the most useful members of the congregation.

During this year the wall around the parsonage property was repaired, and the house repainted, the expenses amounting to $700, which was raised by special contributions.

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The festival of the Reformation, on October 31, 1872, was celebrated by a union service of all Lutheran congregations of the city, held in Trinity Church. All the choirs were united into one, and the Ringgold Orchestra aided the organ in the instrumental part. Addresses were delivered by Revs. Dr. B. M. Schmucker, of St. James', and J. J. Kuendig, of St. John's Church. Every part of the building was crowded with people, and great interest and enthusiasm manifested. It was so successful that it was determined to continue these union services in the various churches on each Reformation anniversary, which was done for a number of years.

The year 1873 began a new era in the history of this church, and extensive improvements were made to its property. The special features were the ordering of a large and powerful organ to lead the music in the public services, the erection of a chapel near the church, and an entire reconstruction of the rooms on the first floor or basement of the church for the better accommodation of the Sunday School.

The following action was taken by the Vestry on May 5:

"The propriety of getting a new organ and building a chapel on the ground beside the church, was fully discussed, during which the pastor gave a statement about the cost of a chapel and of the powers and prices of organs, received from various builders, whereupon he was authorized to inquire further, and, if necessary, go to Boston and consult with organ builders.

A committee, consisting of H. H. Muhlenberg and S. Buch, aided by the pastor, was appointed to can-

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vass the congregation and see whether a sufficient amount of money could be collected for the purchase of an organ and the erection of a chapel, and, if so, the enterprise shall be undertaken."

At a special meeting, held on the 19th, this committee reported they had received great encouragement, and it was decided to proceed at once with the erection of the chapel, and Messrs. S. Buch, C. M. Roeder and W. A. Arnold were appointed the building committee.

When the subscription committee started out, the pastor suggested they go first to Kutz, Arnold & Co., who had been manifesting great interest in the welfare and prosperity of the congregation. We well recall the astonishment and delight of Dr. Muhlenberg, when, after a brief consultation, they headed the list with a contribution of $1,500. It was something new in the history of the congregation to receive such an amount from a single firm. It was a new departure, which was attended with happy effect on the entire congregation,—and which culminated, in 1891, in the erection by two of this firm at their own expense, of the magnificent Memorial Chapel, which now occupies the site of the one then erected.

The chapel was located on the northeast corner of the church yard. No graves were disturbed, except those which were in the line of the foundation walls. A marble slab, containing the names and dates of those buried beneath, was inserted in the wall of the building. W. A. Fink was the architect, and J. H. Cheetham the contractor. The corner-stone was laid on Sunday evening, July 6, by Rev. E. Greenwald, D. D., of Lancaster, president of the Synod, and the

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sermon was preached by him in the church after the ceremony was performed. The building was of brick, 61 by 35 feet in dimensions, and two stories high. On the first floor, besides the hall and stairways, was a room for Vestry and other business meetings, and another for the infant department of the Sunday School. The second story was a large room, seventeen feet high, for the week evening services, catechumen's meetings, and was also used by the secondary department of the school after it was organized. In the front was a stained glass window in memory of John Fred. Schmidt, D. D., placed there by his grandson, F. Leaf Smith, Esq., and which was afterwards removed to the new Memorial Chapel. Other gifts were made to the building, Jacob Hoffa giving all the joists used in its construction.

While the chapel was in the course of erection, extensive alterations were made in the basement of the church. The brick wall, which separated the Sunday School room from the lecture room, which had also been used by the infant department, was taken out and an open partition, with sliding sash of glass windows, put in its place. The old pews were taken out of the lecture room, and large circular seats for Bible classes put in. The ceiling and walls were papered and the whole repainted. The library was divided and two new cases constructed. On Sunday, September 14th, the school took possession of these rooms with appropriate services, the address being delivered by Rev. F. J. F. Schantz, a former pastor.

Two weeks later the church narrowly escaped destruction by fire. After the Sunday School was dismissed, several scholars discovered smoke issuing from

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the building, and immediately informed the pastor, who opened the church and found a number of pews in the northwestern part of the church ablaze. Word was sent to the Junior Fire Company's house, and the fire was extinguished with water in buckets. The discovery was fortunately made in time before more damage was done than the destruction of four or five pews, the burning of the carpet and floor under them, and the disfiguring of the ceiling under the gallery by smoke. Its origin was supposed to be the throwing of a lighted match upon one of the cushions carelessly, rather than purposely, by some one passing through the building.

As the new organ had been ordered and would be placed in the church before the close of the year, the old organ was offered for sale, and was purchased by the Lutheran congregation at Tinicum, Bucks county. It was taken down on November 6, and removed the following day. The pastor was asked to preach the sermon after it was set up in the church at Tinicum, which he did at a special service on Saturday, November 29.

In the meantime Albert Ritter had become organist in place of Ed. A. Berg, and a cabinet organ was used in the church services until the new organ arrived on December 10. It took nearly two weeks to erect it, as it was found necessary to remove part of the ceiling above it, and to put additional iron columns under the gallery on which it was placed, on account of its great weight. It was not used until at the organ recital given on New Year evening, 1874. The organ was built by Johnson & Co., of Westfield, Mass. It cost $6,000, and the hydraulic motor, with

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which the bellows was operated, $300 additional. It is twenty feet wide, twenty high and thirteen deep. The sides and base are enclosed in a walnut case, while the front is open pipe work in white metal and gold colors. It has three manuals with a compass of 58 keys, from CC to A3, and the pedals 27 keys, from CCC to D2. It has 30 speaking, 9 mechanical and 5 combination stops, making 44 together. It has 1,882 speaking pipes, consists in its mechanism of over 10,000 separate pieces, and weighs 20,000 pounds.

At the recital given on New Year evening, 1874, Mr. Ritter was assisted by Hon. John Endlich in playing, and by Mrs. J. C. Brown and George W. Klock, who, with the choir, rendered the vocal selections. The following Sunday, January 4, 1874, the instrument was dedicated with appropriate services, Rev. Dr. G. F. Krotel, of New York, preaching in the morning, and Rev. C. Koerner, of Pottstown, in the evening.

The chapel was completed about the same time, and was dedicated to its religious uses at a special service held in it on Thursday evening, January 15, 1874, the dedication being performed by the pastor, and the sermon preached by Rev. J. B. Rath, of Bethlehem.

In July of this year, Dillman Worley was elected sexton of the church. Previous to this, after the resignation of Peter Geiger, Wm. Lockwood and Samuel L. Daily had served for short periods. Mr. Worley retained the position until 1892.

The year 1874 witnessed the largest addition to the membership of the church in its history, the pastor

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confirming one hundred and twenty-two persons, besides adding a large number by transfer from other congregations. Immediately after Easter a vacation was granted him, and he spent six weeks in an extended trip through the Southern states.

As the regular expenses of the congregation had greatly increased during the past few years and the increase of membership made it necessary to put two families into one pew wherever practicable, it was determined at the Vestry meeting, held September 7, to add fifty per cent. to the pew rentals, to go into effect on January 1, 1875, which was done.

In the year 1875, the pastor began the preparation and editing of the *Church Lesson Leaves*, which were published by the *Lutheran Book Store* at Philadelphia. They appeared on the first Sunday in Advent, and were immediately introduced into the Sunday School. On January 1, 1881, he resigned the work to other hands, having accepted, in 1879, the office of treasurer of the Ministerium.

On October 7, 1875, the Vestry lost another useful member by the death of Solomon Deem. He was also the superintendent of the cemetery of the congregation, in which position he was succeeded by Wm. S. Young.

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CHAPTER XVII.

1876-1884.

The Present Pastorate Continued.

The year 1876 was celebrated throughout the country as the Centennial of American Independence. As the seventh Jubilee of the Reformation had been made memorable by the erection of the Chapel of the Reformation, on North 9th street, it was suggested this year should be marked by a similar work in the eastern section of the city. A debt of $5,000 remained on the congregation from expenses incurred in the erection of the chapel beside the church, the purchase of the new organ, and the alterations in the Sunday School rooms. At the meeting of the Vestry in February, it was determined first of all to obtain contributions to remove this debt, and then to assist the Sunday School in procuring ground and erecting a church or chapel for the establishment of another congregation.

Before the latter was undertaken it was determined to erect an additional wing to the parsonage, to be used as the pastor's study, so as to allow the use of the former study as a dining room. The work on this was begun on April 6th, and completed by May 18th, when it was occupied. It was built of frame, with windows extending from the floor, and cost, with some alterations to the dining room, $500.

At the Vestry meeting held April 3d, the following resolutions, offered by the pastor, were adopted:

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"WHEREAS, Through the efforts of the Sunday School Association, a desirable lot of ground, situated on the northeast corner of Eleventh and Franklin streets, has been secured to our congregation; therefore

Resolved, That the officers of the Vestry be hereby authorized to purchase the property above mentioned, at the price of $6,000; that the treasurer pay $1,000 on account of the purchase, and that the president be authorized to execute a mortgage for the balance, at the best terms to be obtained.

Resolved, That, for the accommodation of the large number of Lutheran families residing in that portion of the city, a suitable church be erected thereon, to be known as Grace Lutheran Church of the city of Reading, and that a congregation be organized therein, which, until it becomes self-supporting, shall be a mission of Trinity Lutheran Church, and in it the same doctrines shall be taught and customs observed as in the mother church.

Resolved, That A. W. Potteiger, H. J. Rhoads and J. L. Boyer, representing the Vestry; P. S. Ermold, representing the Sunday School; and W. A. Arnold, representing the congregation at large, be hereby appointed a committee to secure funds (for which they may appoint sub-committees), obtain an approved plan and estimate of cost of construction, and proceed with the erection of the chapel part of said church, as soon, within this Centennial year, as a sufficient amount of subscriptions therefor has been secured.

Resolved, That A. W. Potteiger is hereby appointed treasurer to receive all contributions for the purchase of said lot and the erection of said chapel, and to make all payments thereon when so ordered by said committee."

The summer was consumed in securing subscriptions and in deciding upon the best plan, and building operations were not begun until the following spring.

In the meantime this enterprise, and the whole congregation, suffered a severe loss in the sudden death of Adam Kutz, who died on Sunday morning,

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the 30th of April. He was member of the Vestry and a liberal and active member of the congregation. Residing near the site of the proposed new church, he manifested great interest in the enterprise, and his death deprived it of his support. The Vestry passed appropriate resolutions, and attended his funeral in a body.

This year, 1876, another large accession to the membership of the congregation was made, the number confirmed reaching one hundred and seven, and furnished additional evidence of the necessity of organizing another congregation.

This year was also signalized by the meeting of the Ministerium in Reading, which held its annual convention in Trinity Church, June 10–15. On Trinity Sunday morning, the president, Rev. E. Greenwald, D. D., of Lancaster, preached, and in the evening, Rev. G. F. Krotel, D. D., of New York. Revs. W. A. Schaeffer and F. A. Kaebler addressed the Sunday School in the church in the afternoon. On Wednesday evening the ordination sermon was preached by Prof. H. E. Jacobs. Among those ordained was William H. Myers, who subsequently was called to take charge of Grace Church.

On Sunday, July 2, the services were made appropriate to the Centennial of American Independence. The chancel was elaborately decorated with flags and flowers. In the morning the pastor preached on Lev. 25:10: "Proclaim liberty throughout all the land unto all the inhabitants thereof," the motto on the old bell in Independence Hall, Philadelphia. Rev. M. R. Minnigh, who was visiting in Reading, preached

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in the evening. The day was exceedingly hot, the temperature reaching 94 degrees inside the church.

Although busily occupied in securing contributions for the new chapel, the congregation did not neglect to contribute liberally to the various benevolent operations of the church at large. On December 3, Prof. T. L. Seip preached and presented the needs of Muhlenberg College, which the Synod had established at Allentown. Liberal gifts had previously been obtained by President Muhlenberg, especially one of $3,000 from A. W. Potteiger. Prof. Seip's efforts were very successful, and he obtained $5,000 in subscriptions to scholarships in the institution. W. A. Arnold and S. L. Kutz each took a $1,000 scholarship, and three others were obtained for the congregation, by thirty individuals subscribing $100 each.

In the beginning of 1877, the pastor organized two beneficial societies in connection with the congregation, known as the BROTHERHOOD and SISTERHOOD of Trinity Church. The purpose was to provide a fund for relief of their members in times of sickness and for their families in case of death. These societies have continued in existence and have been of great service to their members. Members of other Lutheran congregations are received as well as those who belong to Trinity Church.

As soon as the spring opened work was begun on the foundation of Grace chapel, at the corner of Eleventh and Cherry streets, and on Whitsunday, May 20, 1877, the corner-stone was laid in the afternoon with appropriate services. The Sunday School marched in procession from Trinity Church, and the mission school from the public school house at Ninth

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and Spruce streets, and, notwithstanding the great heat, the ceremonies were witnessed by a very large concourse of members of the congregation and citizens generally. The pastor was assisted by Prof. M. H. Richards, of Muhlenberg College, a son of a former pastor. Work was then pushed rapidly. E. F. Durang, of Philadelphia, was the architect, and Benneville Hemig the superintendent in the erection of the building. Its dimensions were forty feet wide and fifty feet deep, two stories high, the first being fitted for Sunday School purposes and the second story for public services. It was built very solidly of brick with sandstone trimmings, and with two towers in front. It was elegantly finished, and cost $12,000 without the ground or the parts presented to it. Samuel H. Kutz put a handsome stained glass window in the front in memory of his brother, the late Adam Kutz; Jerome L. Boyer presented the other windows, also of stained glass; and William A. Arnold paid for the frescoing and paintings of Christ the Good Shepherd and Jesus in the temple, which adorned the walls; the pulpit of solid walnut; the iron fence in front of the grounds, and a fire insurance policy on the building.

Ten years previous the Sunday School had organized a mission school in the school house at Ninth and Spruce streets, and this school was transferred to the new chapel on the Sunday before Christmas, 1877. Henry J. Rhoads was then its superintendent and has retained the position ever since. He and the pastor led the procession and made addresses after the classes had been assigned their places.

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The next step was to obtain a suitable man to take charge of the chapel and the new congregation to be organized in it. The pastor entered into correspondence with Rev. W. H. Myers, who was ordained in 1876, and was now serving the congregation at North Wales, in Montgomery county. He preached in Trinity Church on January 13, 1878, and at the Vestry meeting held January 28, the following action was taken:

"*Resolved*, That the pastor of the church be authorized to secure the services of Rev. William H. Myers for the purpose of holding services in Grace chapel and gathering a congregation therein, and that he offer him a salary of $600 per annum for a period of three years (if necessary), which amount the Vestry guarantees to raise for that purpose." This action was communicated to Mr. Myers, and in February his reply was received accepting the call.

To assist in this work it was thought best he should act as assistant to the pastor for a time and preach once each Sunday in Trinity Church, so that he and the congregation could become acquainted before regular services were commenced in the new chapel. He accordingly came to Reading on March 16, and the following day preached at the morning service, and continued preaching once every Sunday in the mother church for six weeks, until after Easter. On Sunday, April 7th, the pastor celebrated the 25th anniversary of his entrance in the ministry, and on the afternoon of that day performed the act of dedication of Grace chapel to its sacred purposes. The following account is taken from the *Reading Times* of the following day:

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"The dedicatory services began at 3 o'clock with an anthem sung by the choir of Trinity Church. The Scripture lesson was read by Rev. Dr. B. M. Schmucker, of St. James' Church, after which the consecration ceremonies were performed by Rev. Dr. J. Fry, of Trinity Church, when the handsome new building was solemnly consecrated to the service of Almighty God.

After the singing of a hymn, an address was delivered by Rev. W. H. Myers, who will have pastoral charge of Grace Church hereafter. Dr. Fry followed with an address, in which he referred to the fact that the consecration of this church was the cap-stone of his quarter-century experience in the ministry, which was completed this day, he having been ordained to the ministry on April 7, 1853. He urged the citizens residing in the section of the city where the chapel is located to sustain this enterprise, both by attending the services and contributing liberally to its support. The services closed with the benediction by Rev. F. K. Huntzinger, of St. Luke's Church."

On Sunday, April 28, Mr. Myers began holding services regularly in this chapel. The Vestry appointed Isaiah Hoyer, H. E. Eisenbise and Daniel Ermold to act as deacons, and H. J. Rhoads as treasurer at these services, until a congregation was organized. Such organization was effected on October 31, the festival of the Reformation, when the pastor transferred those who desired to form the nucleus of the new congregation. A Vestry was chosen and Rev. W. H. Myers formally called as the pastor, in which position he remains, and under his ministry the congregation has become one of the strongest in the city.

The use of the chapel and adjoining dwelling was given to the new congregation without charge on condition they would collect, in their own and Trinity congregations, the balance due on the purchase of the ground.

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The final report was made by the building committee, through W. A. Arnold, at the Vestry meeting in March, 1882, as follows:

"We, the undersigned, committee appointed to build Grace Lutheran Church, respectfully submit this their final report to Trinity Lutheran Church and Sunday School Association, by whom they were appointed, having finished their labors, and find a balance in hand of $205.90, which they recommend to be paid over to Grace Church."

Regular appropriations were made for five years to the salary of the pastor until in 1883, when Grace congregation became self-supporting. After that, $200 per annum was paid on the balance due for the ground, until that debt was finally extinguished. In the year 1888 the entire property was conveyed to Grace congregation, after, at their request, exchanging the part of the ground fronting on Franklin street, for ground in the rear of the chapel along Cherry street, so as to allow the extension of the chapel into a church at the same location.

In the year 1879, the congregation, together with the people of the entire State, were called to mourn a great loss in the death of Hon. Warren J. Woodward, LL. D., one of the judges of the Supreme Court of Pennsylvania, who died on the 23d of September. Judge Woodward was president judge of the courts of this county when the present pastor took charge of the congregation. Shortly after, he took a pew in this church and remained a regular attendant at its services for fourteen years, until his death. He took a deep interest in the affairs of the congregation and was a liberal contributor to its various funds. His eminent

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talents, wide acquaintance with literature, and sound judgment, together with his warm personal friendship, made him an invaluable counsellor and companion. He died at his summer residence, in Delaware county, New York, and was buried at Wilkes-Barre, his early home, where the last rites were performed by the pastor of this congregation, with which he had been so long identified.

In the year 1880 sundry improvements were made to the parsonage, especially in the re-building of the summer kitchen, making it two stories in height, and erecting an entirely new stone wall along the Church street side, and of cut stone in front surmounted by a light iron fence.

It was during the summer of this year the pastor made his first visit to Europe, accompanying Rev. Dr. C. P. Krauth, on a special journey to all places associated with the Reformation and the life of Luther. Points in Great Britain, France, Switzerland and the Netherlands were also visited. They sailed on June 26th, and returned on the 7th of October. At the reception given him in the church on the following Saturday evening, all the Lutheran clergymen of the city participated, the address of welcome being delivered by Rev. Dr. B. M. Schmucker. During the pastor's absence, his son, Charles L. Fry, then a senior student in the Theological Seminary, took charge of the services, assisted by various neighboring pastors.

Within a few weeks after his return, the pastor performed the sad duty of officiating at the funeral of Joseph Ritter, who died on October 27th, in the 69th year of his age. He had been for many years an

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efficient vestryman, and was universally esteemed by all who knew him, and beloved by members of the congregation.

Another member who had reached still riper years, George Boyer, died the following spring, on April 7th, 1881, in his 86th year. He had also been a member of the Vestry in his active years, and secretary of that body. He was a man of quiet spirit and eminently godly life, and faithful in his duties to the end. The loss of two such exemplary members must be greatly felt by any congregation, no matter how large it may be.

Another link which had bound the past to the present was broken on July 2d, when Mrs. Anna Maria Miller died. She was the widow of Rev. Dr. Miller, who died in 1850, having survived him thirty-one years, and had passed her 86th birthday. She always retained her youthful spirits and memories, and amid its repeated troubles and changes remained faithful to the old congregation and to her duties in it.

P. S. Ermold, who had been the efficient head of the Sunday School for a number of years, resigned on account of his temporary removal from the city, and on Sunday, May 15th, 1881, his successor, H. M. M. Richards took charge as superintendent. He is a son of Rev. Dr. John W. Richards, a former pastor, and under his control the school has continued to grow and prosper.

When the Ministerium met this year in Pottstown, among the young men who were examined and ordained to the ministry was Charles L. Fry, eldest son of the pastor. After spending several months in vacation he accepted a call to become assistant to Rev.

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Dr. Greenwald, pastor of Trinity Church at Lancaster, and entered on his duties on the 1st of September. He retained the position for five years until Dr. Greenwald's death, and was then elected his successor.

RENOVATION OF THE CHURCH.

During this year, 1881, extensive repairs and improvements were again made to the church. The entire building was re-painted, including the steeple; the walls refrescoed by Mr. George Seiling; stained glass put in the vestibule and basement windows to correspond with those in the auditorium; a large ornamental ventilator placed in the ceiling; the backs of the pews were upholstered and new cushions put in them; new gas fixtures in blue and gold colors were purchased; and a new carpet put over the entire floor. The front of the chapel beside the church was changed and much improved, and the interior papered in panel work, and the parsonage also re-painted and a Reynolds' furnace placed in it. The expense amounted to $6,200, and the entire sum was obtained by subscription cards on Trinity Sunday, when the last services were held previous to the improvements being commenced. While the work was going on, services were held in the basement story of the building, both rooms being thrown into one.

On Sunday, September 18th, the church was reopened and special services were held, the pastor preaching at the morning service, and Rev. Dr. J. A. Seiss, of Philadelphia, in the evening. The choir was assisted by Mrs. J. C. Brown and Messrs. A. S. Boyer and W. H. Koch at both services.

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Mr. Jerome L. Boyer, who was treasurer of the repair fund, and very active in superintending the improvements, resigned as a vestryman in September, as he was about removing to Columbia. After his final report was audited the following April, the Vestry acknowledged his services in the following action: "*Resolved*, That the thanks of the Vestry and of Trinity congregation are due and are hereby tendered to Mr. Jerome L. Boyer for the very deep interest, excellent judgment and untiring labors manifested by him in the repairs and improvements made to Trinity Church last summer, and the secretary be instructed to communicate this action to Mr. Boyer."

In May, 1882, Mr. Albert Ritter gave notice of his desire to retire from the position of organist. Mr. J. F. Daniels served as a temporary supply from July to October, after which Mr. Ritter resumed the position as a special favor until the close of the year, when Mr. William Benbow, of Columbus, O., who had been elected, arrived and entered on his duties.

An interesting service was held in this church on the evening of Tuesday, the 3d of October, when Rev. F. S. Dietrich, who had been ordained at the last meeting of the Ministerium, was solemnly set apart as a missionary to India by the Foreign Mission Committee of the General Council. About twenty-five ministers were present, together with a large congregation.

The close of the year witnessed the death of another member of the Vestry, John McKnight, who died December 18, aged 45 years. He was married to Dora, daughter of the former pastor, Rev. Dr.

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Richards, and his death in the prime of his life was a great loss to his family and to the congregation.

The beginning of 1883 was also marked by the death of another old member, Mr. William Arnold, sr., who died February 1st, in the 85th year of his life. He had been a member of this church since his early youth.

The year 1883 was celebrated by Luther festivals throughout the world, in honor of the 400th anniversary of the birth of the great reformer. His birthday, November 10, fell on Saturday, and a great demonstration had been arranged for that day, in which all the Lutheran congregations and schools of the city should unite. Unfortunately the weather was unfavorable for outdoor celebrations, and the demonstration was postponed for one week.

On Sunday, November 11, Trinity congregation celebrated the event with special jubilee services. The pulpit and chancel were magnificently decorated with flowers and tropical plants, and with a bust of Luther placed in front of the pulpit. The singing was lead by a choir of boys, trained specially for the occasion. The pastor preached in the morning on Luke 1 : 14: "Many shall rejoice at his birth," and in the evening lectured on his visit to the scenes of Luther's labors. A special collection was taken towards the erection of the Seminary buildings at Mt. Airy, and amounted to $1,500.

The next Saturday was clear but cold. The various Lutheran congregations and schools of the city formed in procession, starting from Penn square, and marched up Penn street to the old fair ground, now the City Park, east of the prison, where the

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exercises were held. The procession was led by the Ringgold and Liberty bands. Six thousand men, women and children were in line, all bearing Luther's name and delighting to do him honor. Trinity congregation, being the mother church, led the procession, and its pastor had charge of the services. Addresses were made by Revs. J. J. Kuendig and M. C. Horine. Revs. T. C. Billheimer, F. K. Huntzinger and W. H. Myers also took part. The singing of the Reformation hymns, led by the bands as orchestra, was enthusiastic and inspiring, and the celebration in every way was a great success. When the procession was ready to start the signal was given by a salute fired by the veteran, Samuel Fix, one of Trinity's old members, from a cannon placed at the fair ground. Everything passed without accident or any occurrence to mar the gratification of the participants.

The Sunday School continued to increase with each year, and the infant department already found its quarters in the chapel too small for the number of scholars. On January 6, 1884, a secondary department was formed out of the larger scholars of the infant school, as a sort of intermediate department between the infant and main portions of the school. The new department was given the use of the upper or main room of the chapel, and Miss Nora Iaeger, daughter of Rev. T. T. Iaeger, was appointed principal. The arrangement has continued ever since and adds to the efficiency of the school.

In February of this year the pastor reached his 50th birthday, which was celebrated by a large gathering of members of the congregation, clergymen and

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other citizens at the parsonage. Congratulatory speeches were made by Judge Hagenman and others, and a purse of gold was presented to him, and valuable gifts to his wife.

When the Ministerium of Pennsylvania met in St. John's German Church, in June of this year, a large number of the English pastors were entertained by families of Trinity congregation, and the Home Mission services were held in this church on Friday evening; and at the Sunday services, Rev. Dr. Seiss, of Philadelphia, preached in the morning, and Rev. Dr. Krotel, of New York, in the evening. At the Sunday School festival in the afternoon, addresses were made by Revs. D. H. Geissinger, of Easton, and F. J. McCready, of India.

On Sunday, June 15, the hour of morning services was changed from 10 to 10.30 o'clock, as more convenient to the majority of the families of the congregation.

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CHAPTER XVIII.

1885-1890.

The Present Pastorate Continued.

The year 1885 opened with a movement which proved very useful and successful in congregational life, the organization of a society for the study and practice of vocal music. It soon numbered about three hundred members. C. H. Schaeffer, Esq., was elected president, and Prof. William B. Hall, of Lancaster, was chosen instructor. The society was organized on New Year evening, and weekly meetings were held until the month of May.

The chief movement which marked this year, however, was the erection of THREE MISSION CHAPELS at the same time, undertaken and carried to completion by the Sunday School, with the aid of the congregation. The following circular was issued and sent to all members:

Dear Brethren:—Trinity Lutheran Sunday School Association owns three plots of ground which have been secured for mission school and church-extension purposes in Reading. One is located in North Reading, on Centre avenue near Bern street; the second in the western part of the city, on Schuylkill avenue near Greenwich street; and the third (donated by a member of the congregation) in Woodvale, at the intersection of Perkiomen avenue and the Friedensburg road. We have flourishing Sunday Schools already in the first and third of these locations, meeting in public school houses, and are only waiting for a building in which to organize a school in the rapidly-growing part of our city along Schuylkill avenue.

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We propose, with the blessing of God and the liberal help of the congregation, to erect during this spring neat and creditable chapels on each of these locations. Each has its special needs and friends, and none of them can be neglected without injury and offence.

To erect *three* chapels at one time will be a new departure in the history of any congregation, but it will be a distinction of which we will never have cause to be ashamed.

These chapels will cost, by the time they are completed and furnished, about $2,000 each, making a total of $6,000 needed for this purpose. This amount of money was secured for repairing and refurnishing our venerable church on a single Sunday in June, 1881, and we purpose following the same plan then used to secure a similar amount now.

We have fixed upon the second Sunday after Easter, the 19th day of April, as CHAPEL SUNDAY. On that day all the services, morning, afternoon and evening, will be appropriate to this occasion, and we ask every member and friend of our church and school to be at least at one of these services, and make liberal gifts.

We are very much encouraged to hope for great results in this matter. Several members have informed us they will give $500 each; several others, $250; and quite a number we know of intend giving not less than $100 each. But we want this money not only from the few who can give large sums, but we want and ask a contribution from *every* member of our congregation and school. If you cannot give large sums, give small ones, according to your ability, and do it willingly, for "the Lord loveth a cheerful giver."

Let us all come together on "Chapel Sunday," April 19, determined by the blessing of God, to make this effort as successful as those we have undertaken heretofore.

J. FRY, *Pastor.*

A. W. POTTEIGER,
E. BURKHOLDER,
H. M. M. RICHARDS,
E. W. GILBERT,
A. N. KISSINGER,
Chapel Committee.

READING, Easter-tide, 1885.

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April 19th accordingly was observed as "Chapel Sunday," and the pastor preached on Matt. 17 : 4 : "Let us here make three tabernacles." The subscription on the cards amounted to $5,500, and work was begun immediately by the contractor, L. H. Focht. The corner-stone of Peace Chapel, in North Reading, was laid on Sunday, May 17, at 4 p. m.; that of Faith Chapel, in East Reading, or Woodvale, on Whitsunday, May 24, at 3.45 p. m.; and that of Hope, on Schuylkill avenue, on Trinity Sunday, May 31, at the same hour.

The three chapels are alike in dimensions and style, each being forty by forty-two feet in size, with Gothic roof and tower. They were built of brick laid in black mortar, as high as the window sills, and from that point to the window heads beveled siding was used, and from thence to the apex of the roof the covering consists of cedar shingles. The roof is covered with slate. The ceiling is finished in Carolina pine, and the floor is divided into a main room, an infant room, a library and a vestibule. They cost about $2,100 each, besides the furniture. The Hon. John Endlich and family took great interest in Faith Chapel, and had an additional ornamental window placed over the altar.

Hope Chapel was first completed, and was dedicated by the pastor on Sunday, September 20, at 3 p. m., the sermon being preached by Rev. M. C. Horine, of St. James' Church. Peace Chapel was dedicated the following Sunday afternoon, September 27, when the sermon was preached by Rev. F. J. F. Schantz, a former pastor of Trinity congregation; and Faith Chapel on Sunday afternoon, October 11, when a

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German address was made by Rev. A. Richter, of Rochester, New York, and an English address by the pastor. Large congregations were present at each occasion, and the mission schools, for whose immediate benefit they were erected, took possession and were greatly delighted with their new homes.

A riched-toned bell was placed on each of these chapels in 1886, presented by Jerome L. Boyer and wife.

When the chapels were completed there was a demand for public services in them, by persons living in their neighborhood. The pastor opened correspondence with Rev. Lewis J. Bickel, of Pottstown, who had been ordained at the last meeting of the Ministerium, and, with the consent of the Vestry, secured his services. Mr. Bickel removed to Reading, and entered on his duties as preacher in these three chapels on Sunday, November 15, 1885.

Mr. Benbow, the organist, having decided to spend some time in Europe in prosecuting his musical studies, resigned his position, and at the meeting held August 31, Mr. Edward A. Berg, who had formerly been organist, was again chosen to that position, and September 6 entered on his duties.

At the same time the hymn boards for indicating the opening hymn were introduced and used.

The years 1885-1886 were specially marked in the history of the congregation by the death of several of its more prominent members. Ex-county commissioner William S. Young died December 26th, in his 65th year, and was buried January 1st, 1886. He was a member of the Vestry and superintendent of the congregation's cemetery. His nephew, Henry G. Young, was elected his successor.

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On May 5th, 1886, the church suffered a great loss in the death of Hiester H. Muhlenberg, M. D., cashier of the Farmers' National Bank, in the 75th year of his age. His valuable services as a vestryman and member of the congregation have already been referred to, and his loss was greatly mourned.

At its next meeting the Vestry took the following action:

WHEREAS, Since the last meeting of this Vestry, it pleased our Heavenly Father to remove from us by death Doctor Hiester Henry Muhlenberg, an honored, useful and faithful member of this congregation for over half a century, and, with few intermissions, for forty years an earnest and efficient member of the Vestry;

And although not a vestryman at the time of his death, yet, because of long continued and eminent services and usefulness in the past history of the congregation, it is meet and proper we should put on record our appreciation of the man and our sense of his loss; be it

Resolved, 1st. That we hereby express our sincere sorrow, and the sorrow of our entire congregation, at the great loss this church has sustained in his death. Wise in counsel, prudent in measures, eminent in influence, and enjoying the confidence of all who knew him, he was a tower of strength in the repeated trials through which the congregation has passed—a leader in every good and useful work, and one to whose influence and efforts much of the continued prosperity of the congregation is due.

2d. That we bear our testimony to the nobleness of his character, the purity of his life, his unselfish devotion and fidelity to the interest of the congregation, his loyal and firm attachment to the doctrines and usages of the church of his fathers, and to his intelligent and liberal plans and contributions, so constantly devised and bestowed for the prosperity of the church, the relief of the suffering, and the welfare of his fellowmen.

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3d. That we express to his family our heartfelt sympathy in their grief, and assure them of our best wishes and prayers, that our gracious Lord, whom he so faithfully served, will fulfill His special promises to the children of His servants, will multiply His comforts upon them all and strengthen them by His grace."

Another old member, George Heller, died June 11, his age exceeding 86 years. Among the mothers in Israel who died in 1886, may be mentioned Mrs. Sarah Daily, Mrs. Elizabeth Clouser, Mrs. Maria Esterly, Mrs. Emeline Boynton and Mrs. Henrietta Hughes. G. A. Nicolls, Esq., also died in this year, two weeks after his brother-in-law, Dr. Muhlenberg. He was the general superintendent, and afterwards vice president, of the Philadelphia & Reading R. R. Co., and while not a member of Trinity congregation, was closely identified with it through marriage, and always manifested great interest in its welfare.

Heretofore the Confessional service, preparatory to the holy communion, had been held on Saturday evenings. As all stores are kept open to a late hour on that evening, it was decided, at the Vestry meeting, held August 3, 1886, to change the time for such services from Saturday to Friday evenings, and also the confirmation of catechumens from Good Friday evening to Palm Sunday morning. From this date these changes went into effect.

The spirit of missions continued to be active in this congregation. The three mission schools having now their own chapels and a pastor to serve them, the Sunday School Association opened another mission school, on May 2, 1886, in the public school house in West Reading. J. C. Lengel and W. F. Wagner have been its superintendents.

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The Women's Mission Society, which has been so efficient and influential in the life and work of the congregation, was organized in Nov., 1886.

On Wednesday evening, November 24, the pastor presented the subject at the usual week-evening service, and on Tuesday evening following an enthusiastic meeting was held at the parsonage, and the organization effected. Mrs. H. H. Muhlenberg was elected president; Mrs. J. Fry, vice president; Mrs. J. Mould, secretary; and Mrs. J. K. Righter, treasurer. The congregation was divided into twenty-four districts and two visitors assigned to each, to make monthly visits and collections for missions of all families in their district. These visitors, together with the officers, constitute the Board of Managers, and meet the first Wednesday of every month. The purpose was to cultivate acquaintance and sociability, and to develop interest and aid in mission work, and in both lines it has been eminently successful. To aid in the social feature, the society has held a congregational supper every winter, which has proved to be a source of revenue (for congregational purposes), as well as a means of bringing the families together in a pleasant manner. The society has gathered about $500 per annum in contributions for missions, and has netted almost an equal sum from their annual suppers, which has been expended in local charities and church decorations and furniture.

In the beginning of 1887 a Young Men's Society was organized with P. S. Zieber as president, C. H. Muhlenberg, secretary, and S. N. Potteiger, treasurer. It had the same ends in view, and similar methods of visitation among each other, as the Women's Society.

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It was chiefly through its efforts the piano was procured, now used by the Sunday School and the Young People's Society. After several years' existence, it was changed into a Young People's Society, which in turn was merged into the present Young People's Association.

In the month of May improvements were made to the parsonage. A chimney was erected with an open grate in the study, and the house re-papered and painted.

In the early summer another Mission school was started, located on North 9th street, in the Marion school house. J. B. Weidner and Joseph H. Lutz served as superintendents. After St. Mark's congregation and Sunday School were started on North 10th street, this school was merged into that.

THE NEW CHARTER AND BY-LAWS.

At the meeting of the Vestry in April, 1887, a question concerning what constitutes persons members of this congregation was discussed, and resulted in the appointment of the pastor and committee on the State of the Congregation to revise all rules and regulations on this subject, and it was subsequently decided to include a revision of the charter itself. On November 28, this revised charter and the new by-laws were read to the Vestry and approved by them, and ordered to be submitted to the qualified voters at a special election. They were read to the congregation after the preparatory services, held on Friday, December 30, and approved and adopted at the election, held on Monday, January 2, 1888. The revised charter was then submitted to the court, and

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the final decree was issued on March 19, by which it became the established law of the congregation.

This new charter and its accompanying by-laws will be found in Appendix D.

H. A. Muhlenberg, Esq., was the attorney of the congregation in this matter, and as he declined receiving any compensation, the Vestry put on record a special vote of thanks for his services.

Rev. Thomas T. Iaeger, pastor at Oley, Bern and other churches in this neighborhood, and a regular attendant at the evening services in Trinity Church, of which his family are members, died on Sunday, May 13, 1888. The funeral services were held in this church on the 17th, attended by a great concourse of people from all parts of this city and county. The addresses were delivered by Rev. Dr. Krotel, president of the Synod; Rev. L. Groh, of Boyertown; and by the pastor, who also officiated at the grave.

John L. Rightmyer and wife died within ten days of each other, in January, 1889. Both were members of the congregation for many years.

In the autumn of 1888, the congregation was honored in the election of D. B. Brunner, a member and former vestryman, to represent this district in the United States Congress. He took his seat the following spring, and was re-elected in 1890, serving two full terms.

A similar honor was conferred by the election, in 1889, of G. A. Endlich, Esq., also a member of Trinity congregation, to the position of associate law judge of the courts of this county.

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In the spring of 1889, the Vestry decided to exchange the church bells which had been in use since 1834, and the small old bell which had been cracked and not used for many years, for one large bell. It was cast by McShane, at Baltimore, and weighs 3,500 pounds (with yoke, wheel, tolling hammer, etc., 4,720 pounds), and was placed in the belfry after the old ones were removed; and at the close of the morning service on Palm Sunday, April 12, was dedicated with an appropriate ceremony.

During this year Rev. E. S. Brownmiller began services in the public school house at Tenth and Douglass streets, with the purpose of organizing St. Mark's Lutheran congregation. In 1886 William A. Arnold and wife had presented a lot on Oley street above Eleventh to Trinity congregation for a future church location. The pastor obtained their consent to exchange this lot for a larger plot of ground located at Tenth and Windsor streets, owned by Joshua Keely, and the Sunday School agreed to raise the money to pay the difference (about $1,600) in their value. This was done and the title to the property passed to Trinity congregation to hold it in trust for the new congregation until it should become incorporated. It had not been started as a mission of Trinity Church, but the ground was presented to the new congregation to encourage and promote the enterprise.

THE PASTOR'S QUARTO-CENTENNIAL.

By the close of this year preparations were made to celebrate the approaching 25th anniversary of the present pastorate. The following circular was issued by the Vestry and distributed among the congregation:

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TO THE MEMBERS OF TRINITY LUTHERAN CHURCH:

The undersigned committee of arrangements, appointed by the Vestry, take this method of calling your attention to the fact that with the close of January, 1890, Rev. Jacob Fry, D. D., will complete a quarter of a century in the pastorate of our congregation. It is a matter of mutual congratulation and also of heartfelt thanksgiving to Almighty God that he has been enabled to serve us for such an unusual length of time. His life, health and strength have been unbroken, and his ministry has been crowned with great success. The membership of the congregation has been increased fourfold; harmony and peace have been uninterrupted; great improvements have been made to our property and no debt left upon it; six missions have been organized, two of which are already strong congregations; and every department of church life and work has been developed with most encouraging results.

It is fitting, therefore, that we as a congregation should celebrate this successful completion of a quarter of a century of his ministry among us in a becoming manner, and this we propose to do on the last two Sundays in January, which will close twenty-five years of his pastorate.

On Sunday, January 19, we will celebrate the occasion by a Memorial Communion Service at 10 a. m., when we hope our entire membership as far as possible will be at the Lord's table to celebrate with grateful hearts the Lord's goodness to us in the past and to receive grace for the future. On the evening of that day the pastor will confirm his jubilee class of catechumens and give them their first communion. The preparatory service to this communion will be held on Friday, January 17, at 7.30 p. m.

Sunday, January 26, will be the chief day, and three services will be held—at 10 a. m., 2 p. m. and 7 p. m. At the morning service the sermon will be preached by Rev. G. F. Krotel, D. D., LL. D., president of the Synod and also of the General Council, and who preached at Dr. Fry's installation twenty-five years ago.

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The statistics of the growth and work of the congregation within this time will also be read at this service.

The service at 2 p. m. will be chiefly a children's service, when the work and progress of the Sunday School will be made prominent and several addresses be made by those who have been connected with the school. The evening service will be a praise service with a number of congratulatory addresses, interspersed with other interesting exercises.

We, therefore, ask that every member of the congregation, especially those who have been brought in during Dr. Fry's ministry, shall make special efforts to be in attendance at least at one of these services, and join in this glad jubilee of praise to the great Head of the Church who hath done such great things for us.

A. W. POTTEIGER,
P. S. ERMOLD,
J. L. BOYER,

READING, PA., New Year Day, 1890. *Committee.*

The pastor had for some years cherished a hope and wish to visit the Holy Land, Egypt and other Oriental countries, and determined to celebrate this anniversary by such a tour after these services were held. As this would necessitate his absence over Easter, he organized the class of catechumens early in the fall of 1889, and on the evening of the Memorial communion, on January 19th, confirmed 90 persons, and added 13 others by transfer of membership.

The jubilee services on January 26th were attended by great congregations. The music and decorations were superior and very elaborate. The only thing which marred the occasion was the absence of Rev. Dr. Krotel, who telegraphed on Saturday afternoon he was too ill to come. The pastor, therefore, preached at the morning service, his text being Ps. 126 : 6. After the sermon, he read the following statement of

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what had been done and gained during these twenty-five years:

"On an occasion so rarely reached as the twenty-fifth anniversary of a pastorate, it is proper and right that some statistics should be gathered and put on record, showing the growth and progress the congregation has made and the work it has accomplished within this time. Many interesting and gratifying statistics might be presented, which we omit for want of time, and confine this report to three items; those which show our increase in membership, our financial condition and our benevolent operations.

In these twenty-five years 2,472 persons have been added to the communicant membership of the congregation, being an average of nearly one hundred per year. Of these 1,849 were added by confirmation, and 623 by transfer from other places and congregations. In the same time we have lost 855 from our list, 460 by removal or dismission to other congregations, and 395 by death. Among these will readily be recalled some of the most influental, valuable and precious names which have ever been on the roll of membership. "They rest from their labors, but their works do follow them." In a congregation so old, large and scattered over the entire city, it is very difficult to keep account of every member. While these figures show the number lost by death or dismission, we can give no statement of many who, from various causes, suffer their membership to lapse, or abandon their church duties and privileges. Taking the Easter communion as the best test, we may report our membership has increased five-fold in these twenty-five years, notwithstanding St. Luke's, Grace and Hope congregations were organized out of it in this time. The congregation has a confirmed membership of almost 1,500 persons at present.

It is very gratifying to report that our church property, now complete in all its parts, is in admirable condition and without a dollar of debt. With our spacious, stately and comfortable church edifice, with its great organ and deep-toned bell; our convenient chapel, elegant parsonage and ample grounds, together with our

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cemetery and house on Neversink hill, our property is complete and all that could be desired. To bring it to its present condition required many improvements and heavy expense.

The spacious and elegant parsonage was erected in 1866, at a cost of $11,000, $9,000 of which was received from the sale of the former parsonage, and $2,000 contributed by the individual members.

A thorough renovation of the church building was made in 1868, at a cost of $5,100, and the subsequent year the flagstone pavement and curbing cost the congregation $1,200 additional.

In 1873 the present organ was procured at a cost of $6,000, and the following year the chapel was completed beside the church. Its cost was $6,500, and the alterations to the basement of the church, $2,500 more.

The study wing was added to the parsonage, and the stone wall and iron fence erected in front of it in 1876, at the expense of $1,000, and in 1880 the back building was enlarged at the cost of $600.

In 1881 very extensive alterations and renovations were again made to the church building at a cost of $6,000.

In 1889 the new bell was purchased, the frame work of the steeple was repaired and strengthened, and extensive improvements made to the outside of the parsonage and its grounds, and to the infant school room of the chapel, at a cost of $1,400.

This makes a total of $32,800 expended upon special improvements of our church property. Our current expenses at the same time for salaries of pastor, organist, choir, sexton and all usual expenses for coal, gas, water and ordinary repairs and supplies, amounted to $112,000, making a total of $144,800 raised and expended in supporting and maintaining this church for these twenty-five years. Not only has this money been raised and paid, but the Women's Society has $1,000 on hand, saved from the proceeds of their annual suppers, for use in purchasing carpets or other church furniture whenever needed.

These twenty-five years have also been marked by a great increase in love and good works towards the

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Lutheran church and the kingdom of our Lord beyond our own bounds.

Within this growing city of Reading five missions have been established and ground purchased for a sixth. In 1867, the seventh jubilee of the Reformation, St. Luke's chapel, first known as the chapel of the Reformation, was erected on North Ninth street, at a cost of $3,000 for buildings and ground. In 1877-78 Grace chapel, a substantial and elegant edifice, was erected at Eleventh and Cherry streets, at a cost of $15,000 for buildings and part payment of the ground. Both of these missions have already become large and self-sustaining congregations.

In 1885 the triple chapels, known as Faith, Hope and Peace, were erected chiefly for mission school purposes in the suburbs of Reading, at a cost of $9,000 for the three buildings and ground for two of them. In 1889 ground was purchased at Tenth and Windsor streets for another church, as a gift to the new congregation there being organized.

The money for these missions in Reading was contributed chiefly through the efforts of the Sunday School Association, and two lots of ground were donated by two gentlemen of the congregation. These sums amount to $27,700, contributed for the establishment of these missions, to which should be added at least $3,500 given for the new St. Luke's and Grace churches, and also $5,000 for the support of the pastors who have had charge of these chapels, making a total of $36,200 raised and paid for missions in Reading.

Our interest in mission work in our city did not prevent a liberal assistance, on the part of the congregation in the general work of the church elsewhere. Within these twenty-five years we have contributed as follows:

To the endowment fund and new building of the Theological Seminary at Philadelphia,	$12,500
Endowment of Muhlenberg College,	12,000
Support of Orphan Home of Synod,	3,500

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For Home and Foreign Missions, education and other objects of the Synod and General Council,	$ 27,500
Other benevolent purposes,	15,000
Making a total of	$70,500

This money has been gathered by the envelope system, the Women's Mission Society, the Sunday School, and by personal contributions, and speaks well for the Christian spirit and liberality of our people.

We have, therefore, at this time a congregation of 1,500 members. We have a church property complete in all its parts and without any incumbrance of debt. We have contributed and paid:

For current expenses,	$112,000
Improvements to our property,	32,300
For Missions in Reading,	36,200
For Synodical and other benevolence,	70,500
This makes a total of	$251,000

Or an average of over $10,000 per year contributed for religious purposes by the congregation in these twenty-five years. This does not include many personal and individual contributions, but only those in which the congregation as such has been engaged. Surely these results show the labors of these years have not been in vain, but give us every reason to raise a grateful Ebenezer to-day, to thank God and take courage for the future.

Better, however, than all these material results is the fact that the harmony and peace of the congregation have been undisturbed and unbroken for a quarter of a century; that so many souls have been brought to the knowledge and confession of Christ; and that the whole spiritual tone and life of the congregation have been greatly elevated and increased. Whatever measure of success has followed my ministry in this church, I owe it under God, without whose blessing all labor is in vain, to the fact that I have always had the cordial co-operation of the Vestry, the enterprising spirit of an indefatigable band of Sunday School workers, and the quiet but enthusiastic efforts of the noble women who

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form our Women's Mission Society. It is because of God's blessing, and the co-operation of these and other aids and forces, that the results have been attained which fill us with gratitude and joy to-day."

At the morning service the pastor was assisted by his two sons, Rev. Charles L. Fry, pastor of Trinity Lutheran Church, Lancaster; and Rev. Frank F. Fry, who was ordained at the last meeting of the Ministerium, and for some months had been the assistant to Rev. Dr. Seiss, pastor of the Church of the Holy Communion, Philadelphia.

At the children's service in the afternoon addresses were made by Revs. F. K. Huntzinger, W. H. Myers, L. J. Bickel and F. F. Fry, and the superintendent, H. M. M. Richards. At the evening service addresses were made by Revs. C. L. Fry, R. D. Roeder, M. C. Horine and J. J. Kuendig.

All the young men from this congregation who had entered the ministry during these twenty-five years, were present and took part in these services, except Rev. Edwin F. Keever, who had been ordained the previous year and was now engaged in mission work at Seattle, Washington, and was prevented by the great distance from being present.

Substantial gifts were received from the Vestry, the Women's Mission Society, and some individuals, towards defraying the expenses of the pastor's tour. He left Reading on Tuesday, January 28, and the following day sailed from New York on *The Saale* for Europe. He was accompanied by Rev. T. C. Billheimer, D. D., pastor of St. Matthew's Lutheran Church, during the greater part of his tour. He was absent five months, and his tour extended in Egypt to the first cataract of the Nile; through the whole

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of Palestine; to Smyrna and Ephesus in Asia Minor; to Constantinople; Athens; and also the chief cities of Italy.

During his absence his place was supplied by his younger son, Rev. Frank F. Fry, who had been appointed pastor *pro tempore*, with the consent of the Vestry.

On Saturday evening, June 21, a public reception and welcome was given the pastor on his return, and the pastor *pro tempore* received valuable gifts as tokens of esteem and appreciation of his labors and services by the congregation. The following autumn he was elected pastor of Grace Lutheran Church, Bethlehem, Pennsylvania, and accepted the call.

In June, 1890, the congregation came into possession of two legacies bequeathed to it by Mrs. Elizabeth S. McElroy and Mrs. Mary C. Myers (both sisters of the Rev. Dr. Richards, deceased, a former pastor), for the relief of widows in the congregation who may be in need. The amount received was $3,230, and was invested, and the annual interest distributed according to the will of the donors.

In the autumn of this year Rev. L. J. Bickel resigned as pastor of the triple chapels, having accepted a call to Wilmington, and Rev. H. W. Warmkessel was called in his stead.

The position of organist and choir master, filled by Edward A. Berg for the past five years, also became vacant on September 1st, and was not permanently filled until the following June, 1891, when William Benbow, who had returned from Europe and was now residing at Easton, was elected and entered on its duties.

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CHAPTER XIX.

1891-1894.

The Present Pastorate Continued.

As the present church edifice was begun in 1791, although not completed until 1794, a centennial celebration began to be spoken of in the beginning of 1891. On January 4th the pastor urged the Sunday School to complete the payment of the ground donated to St. Mark's, and then to move for better accommodations for themselves. Shortly after, in a casual conversation about this with William A. Arnold, a hint was thrown out to see Samuel H. Kutz, and after a few conferences with both men, the pastor had the great satisfaction and pleasure of laying the following communication before the Vestry at its meeting in February:

READING, PA., February 23, 1891.

TO THE VESTRY OF TRINITY LUTHERAN CHURCH, READING, PA.:

We, the undersigned, make the following proposition and offer:

1. To take down the present chapel building adjoining the church, and erect on its site a new and larger building, adapted to Sunday School and other church purposes for the use of the congregation, at our own expense.

2. Said building is to be a memorial of the centennial of the present church edifice, and also a memorial of our parents, who were life-long members of our congregation, and we are to have the right to place an inscription to this effect in such part of the building as we may select,

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3. The plan of the building shall be submitted to the Vestry for inspection and approval before work is begun.

4. We shall have the right to use any material of the present chapel we wish in the construction of the new building.

5. This proposal refers only to the erection of the building, and does not include the matter of furniture or heating.

WM. A. ARNOLD,
SAMUEL H. KUTZ.

The vestrymen were taken by agreeable surprise with this liberal offer, and by a unanimous vote the following action was taken:

"*Resolved*, 1st. That, in the name of the congregation, we express our appreciation of this munificent offer, and return our thanks to Messrs. Arnold and Kutz for their generous liberality.

2d. That we accept the terms of their proposal, and grant them full authority to carry out their project, at their earliest convenience.

3d. That the committee on church property be instructed to give their counsel and co-operation whenever necessary, in the erection of the proposed building.

4th. That copies of this action, signed by the president and secretary of the Vestry, be sent to Messrs. Arnold and Kutz.

5th. That Messrs. P. S. Ermold, C. H. Schaeffer and J. L. Boyer be a committee to confer with Messrs. Arnold and Kutz concerning the general plan and size of the building, and inform them that it is the desire of the Vestry the building be large enough to accommodate all branches of the Sunday School."

The contract for the erection of the building was given by Messrs. Arnold and Kutz to L. H. Focht, after designs and drawings by Samuel Orth, a young architect in his employ. The pastor made a paper model of the building he wished, which was adopted in its general features, but the credit for the beauty, symmetry and ornamentation of the building, belongs

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to the architect. When completed it far exceeded the pastor's plans and expectations. The building is 60 feet wide in front, and 100 feet deep. The side walls are of brick, and the front of white stone with Michigan redstone trimmings, elaborately carved. The arched ceiling is of corrugated iron, terminating in a dome window of stained glass. The walls, woodwork, and ceiling are finished in white and gold. The richly ornamented stair-case, pulpit and pews are of solid oak. The stained glass windows, made by William Reith, of Phila., are all memorial windows. The large front window was the gift of Mrs. Amanda E. Markley and Mrs. Emma C. Dauth, in memory of their parents; that on the east side of the pulpit was the gift of Mrs. Anna Louisa Rhoads; and that on the west side the gift of Mrs. Anna Louisa Ritter, both in memory of their parents. On the opposite side, one is the gift of Samuel H. Kutz, in memory of his brother, Adam Kutz; and the other the gift of W. A. Arnold, in memory of his aunt, Molly Homan. The window in the northeast part of the building is in memory of Rev. T. T. Iaeger, the gift of his daughters; and that opposite the pulpit is the one taken from the former chapel, where it had been placed by F. Leaf Smith, Esq., in memory of his great-grandfather, Rev. J. Fred. Schmidt, D. D. The carved oak pulpit is in memory of Mrs. M. J. Snyder, by her Sunday School class; and the magnificent chandelier of gas and electric lights, was the gift of Mrs. Harriet Kutz, in memory of her mother. A double memorial window in the infant room is the gift of John W. Rhoads and wife, in memory of two children; and a similar window in the secondary room, is the gift of William A. Markley, in memory of his brother.

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Besides the vestibules and stairs in the tower which joins the chapel to the church, there is a parlor or Vestry room, which was furnished by the Women's Mission Society, with glass partitions so as to be thrown into one with the main room. A gallery runs around three sides of the building for the accommodation of the adult classes of the Sunday School. The main room measures seventy-five by fifty feet inside the walls; and the infant room, and secondary room above it, each forty-five by twenty-five feet. In elegance of style and finish, completeness and convenience of arrangement, and perfect comfort, this chapel is not excelled, if equalled, in the state. Its cost when finished was about $25,000. The main room will accommodate 800; the infant room 200; and the secondary 150 teachers and scholars.

Work on demolishing the old chapel was begun on the 1st of May. The gas fixtures and pews were donated to St. Mark's congregation for use in their chapel. The corner-stone was laid on Sunday, June 28th, at 7.15 p. m., when the pastor was assisted by Rev. F. A. Muhlenberg, D. D., LL. D., who had removed the previous year to Reading, and had become a member of the congregation.

The building was finished and furnished the following spring, and on Sunday, May 1, 1892, was dedicated to its sacred purposes. The service began in the church, where the pastor preached the dedication sermon on Ps. 50:2, after which a procession was formed, headed by the pastor, the Vestry and Messrs Arnold and Kutz, and entered the chapel and the dedication took place.

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During the meeting of the Ministerium at Pottstown, on May 22, 1891, the pastor was elected to the chair of Homiletics and Sacred Oratory in the Evangelical Lutheran Theological Seminary at Mt. Airy, Philadelphia, which had been endowed by St. John's congregation of that city.

On June 1st he received the formal notice and official call, signed by the officers of the Ministerium. As it did not require him to sever his relation with the congregation, he was disposed to accept it, and laid it before the Vestry at a meeting held on June 5th, by whom it was regarded unfavorably, and met with considerable opposition. After a full discussion and explanation, the following action was taken:

"*Resolved*, 1st. That the Vestry hereby agrees that our pastor accept the professorship in the Evangelical Lutheran Seminary, to which he has been elected by the Ministerium, provided that such acceptance does not involve his absence from his charge for more than two days a week.

Resolved, 2d. That, in the event of our pastor's acceptance of said professorship, we hereby extend to Rev. Frank F. Fry a call to become associate or assistant pastor of this church, the matter of salary to be adjusted hereafter.

Resolved, 3d. That the above action is taken with the understanding that it shall not involve any increased expenditure on the part of the congregation.

The secretary was ordered to forward a copy of the first and second resolutions to Rev. Frank F. Fry, which was done."

The pastor subsequently informed the officers of the Ministerium that he accepted the call, with the above stated understanding, and would enter on his duties at the beginning of the Seminary year, in September. This he did, and on Monday evening, Sep-

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tember 21, was formally installed by Rev. Dr. Siess, president of the Board of Directors, at a special service held in St. John's Church, Philadelphia, and delivered his inaugural address on "*The Pulpit.*" Rev. H. V. Hilprecht, Ph. D., was at the same time installed as "assistant instructor in O. T. languages and theology."

The call to Rev. Frank F. Fry to become assistant pastor of this congregation was declined, as Grace congregation at Bethlehem, of which he took charge on the first of January, refused to release him.

On May 13, 1892, a meeting of the young members of the congregation was held to organize a Young People's Association on a new basis, somewhat similar to the Luther leagues in other congregations. It was largely attended and much interest manifested in the project. Its aim and object was the improvement of its members, socially, intellectually and spiritually, and to render the church such aid as may be in its power. It has become one of the strongest organizations within the congregation, both in number and influence.

As this year, 1892, was the centennial anniversary of the laying of the corner-stone of the church, it was decided to invite the Ministerium to hold its convention in this church, and accordingly that body met here on the 9th of June. The president, Rev. Dr. Krotel, who had consented to preach the sermon on Sunday morning, was prevented from coming. Rev. Dr. Jacobs preached the Synodical sermon on Thursday morning; and Rev. Dr. Seiss the centennial sermon on Sunday, from the text Ps. 68: 15-16. At the children's service in the afternoon, addresses

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were made by Revs. G. P. Mueller, W. A. Passavant, jr., and S. H. Reck. In the evening appropriate addresses were made by Revs. D. H. Geissinger and S. Laird, D. D. At the close of the Synod, the president, Rev. Dr. Spaeth, in returning thanks for the hospitalities received, congratulated the congregation on its condition, and stated it was now the strongest entirely English Lutheran congregation in the world.

REBUILDING THE STEEPLE.

In a month's time after the Synod adjourned, the Vestry issued the following circular, which will explain itself:

To the Members and Friends of Trinity Lutheran Church, Reading, Pa. :—On Trinity Sunday of this year we celebrated the 100th anniversary of the laying of the corner-stone of our venerable church, and on Trinity Sunday, 1894, we expect to celebrate the centennial anniversary of its completion, consecration and occupation. Since the erection of the beautiful Memorial chapel beside the church, the opinion has been generally expressed that the old church should undergo a renovation by that time, so that the two buildings may stand side by side without disparagement to the venerable mother. While no material alteration to the building is contemplated which would destroy the identity of old Trinity, much could be done to improve her appearance and add to her conveniences and comforts.

But while we have been deliberating what these improvements should be, a new and serious trouble has arisen which requires immediate attention. The steeple of the church, which is its most prominent feature and has been the pride of our city for sixty years, has lately shown signs of weakness and of losing its perpendicular position. When the building inspector first called attention to it we were disposed to treat the matter

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lightly, but to set at rest all questions as to its safety, we employed Mr. H. R. Leonard, engineer of the Philadelphia Bridge Company, to inspect the steeple and give us his opinion. He did so on June 4th and reported as follows :

"The main timbers of the steeple forming the interior cone are considerably bent towards Sixth street, and in the direction, as I understand, of the prevailing winds. The timbers appeared sound, but the system of bracing between the outer shell and this cone, and of the cone itself, is not sufficient to make the structure work as a whole, nor could it in my opinion be made so. You will, therefore, see that at present the force of the wind is almost entirely exerted on the outer shell, and the wind, in connection with the extra weight already thrown to one side by the leaning of the steeple, places too much weight on the brick work of the Sixth street side. The evidence of this undue weight, which is quite startling, is shown by the failure of the brick work, which has crumbled to a considerable extent on the Sixth street side, as before mentioned. While I do not consider there is any immediate danger of the structure falling, I would recommend its entire removal or demolition at an early date."

We were reluctant to believe our beautiful steeple must be demolished, and requested the city building inspector to make an examination. His opinion was the same as Mr. Leonard's, and was confirmed by a personal inspection by the members of the Vestry of the points of weakness above mentioned. Every one was convinced something must be done without delay or the safety of the whole church would be endangered. After ascertaining it would cost almost as much to attempt to straighten and strengthen the steeple as to take it down and rebuild it, it has been decided to take it down, and to do so this summer before the danger becomes too great.

But what shall be done when the steeple is down? Shall the brick tower be covered with a dome, or shall a slated spire be substituted for the stately, storied steeple our fathers built, and which has been the chief land-

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mark of Reading for over a half century? Or shall we rebuild the steeple as it was, putting back in its place whatever of the present structure is sound, and replacing whatever may be decayed or injured with new material of the same pattern? The Vestry believes this latter to be the wish of the majority of the congregation, and that they will contribute liberally to have their beautiful steeple rebuilt and thus restored. If this can be done this summer and autumn, the other contemplated improvements of the building can follow next summer. What these improvements shall be, depends on the amount contributed for such purpose. Several things must be done, such as repainting the entire outside of the building, putting superior stained glass in the windows and new carpets on the floors, and some alterations of the front entrance to the church so as to allow easier modes of entering and leaving the building; and possibly heating the church with steam, and putting some lighter and more attractive front to the galleries.

These are only suggestions as to what is contemplated, but nothing has been decided nor can be until it is known what funds can be secured for this purpose.

It is estimated that the rebuilding of the steeple and the other improvements suggested will cost not less than $10,000 and for this sum we send out this appeal. To secure it we should have several subscriptions of $1,000 each,—five or six at $500 each, and the balance can be secured in lesser gifts. The small gifts of the poor are as acceptable as the large sums of the rich. If two of our members could pay for the erection of our beautiful Memorial Chapel, surely there should be no difficulty in securing this amount for the renovation and beautifying of our old historic church.

Enclosed you will find several subscription cards or slips—one for yourself and the others you will hand to other members of your household or to friends who will be willing to aid in this good work. These cards you will please fill out, putting on the dotted line the amount you are willing to contribute, and signing your name and residence to it. Sunday, July 31, has been

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fixed as the day when these cards shall be handed in. We will have special services that day appropriate to the occasion and hope that all members of old Trinity who can do so, will be at one of these services and show their love to the mother church by liberal subscriptions. No money will be asked for at that time, but to make the payments easy they will be extended over the entire year, the first payment to be made in October next, the second in January, the third in April and the fourth and last in July of next year. All we ask for at this service on the 31st inst., is that you bring or send your card stating the sum total you are willing to pay within the ensuing year for this purpose. If the subscriptions on that day will justify it, we can assure you our grand steeple will be immediately re-erected in a substantial manner so as to stand, the chief ornament of our city, at least half a century longer; and next summer the other renovations and improvements will follow.

J. FRY, *Pastor*,
and President of the Vestry.

READING, July 18, 1893. M. S. PALM, *Secretary*.

At the service held on July 31st, the pastor preached on Luke 14:28: "For which of you intending to build a tower," &c., and the response to the Vestry's circular was sufficiently encouraging to justify the re-building of the steeple immediately. The contract was given to L. H. Focht, and G. O. Runyeon was appointed treasurer of the repair fund. The steeple was taken down to the brick work, and rebuilt exactly as it had been; whatever was solid and in good condition was put into its former position, and whatever was decayed or injured was replaced by new material of the same pattern. The old vane of cast iron was left off because of its great weight, and a new one of the same pattern, made of aluminum, put in its stead. The work was com-

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pleted by the close of the year, without any accident, or interruption of the services in the church.

It being determined to substitute an electric motor instead of the water motor in operating the bellows of the organ, the contract was given to J. K. Righter, president of the Reading Electric Construction Company, and the change made at the close of this year, 1892.

On the 1st of April, Dillman Worley, who had been sexton since 1874, resigned, and F. B. Stettler became his successor.

RENOVATION OF THE CHURCH.

After the steeple was rebuilt the attention of the Vestry was directed to the other renovations mentioned in their circular to the congregation. Considerable diversity of opinion existed, in both the Vestry and congregation, as to what these renovations and improvements should be. A few favored tearing down the church and building a new one, to correspond in style and architecture with the new Memorial chapel. But the great majority believed the old church was strong enough to continue for many years, and that too many sacred associations were connected with it, to tear it down before the occasion was imperative. The Vestry was almost equally divided as to the manner of renovating the building. One part favored removing the second floor, and restoring the church within to the same ground floor and height of ceiling it had prior to the alterations made in 1851. The other part were opposed to any material alteration of the building, but favored its complete renovation, whereby it might be made more attractive and beautiful, and this prevailed.

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William A. Arnold, Jerome L. Boyer and Amos W. Potteiger were appointed a committee to superintend the work. An unusual feature was the fact that nearly all the improvements were gifts from individual members or families of the congregation. John Barbey bore the expense of lowering and relaying the stone platform at the western entrance, and painting the entire outside of the building.

A dome window, representing the sun, was placed in the ceiling, giving a mellow light over the room, the gift of Samuel H. Kutz and W. A. Arnold.

A new front was put on the galleries, finished in white and gold, the gift of Jerome L. Boyer; and new pews of solid oak and modern style were placed in the galleries, the gift of Matthan Harbster. The walls were painted in pink tints, the gift of Mrs. George F. Boyer, and the vestibules and halls repainted, as the gift of Charles H. Schaeffer, Esq. The pews on the main floor were grained in oak to correspond with those in the galleries, the expense being borne by Messrs. H. G. Young, J. I. Kline, W. S. Mohr, A. N. Kissinger and G. O. Runyeon. New hymn boards were placed beside the pulpit by Messrs. Schrader & Kline.

A beautiful marble altar was put in the chancel in memory of a former pastor, Rev. Jacob Miller, D. D., by his daughter, Mrs. John Endlich, and her children, Miss Emma and Hon. G. A. Endlich. Beside it is an equally beautiful lectern of solid brass, in memory of Joseph and Eliza Ritter, by their daughter, Mrs. J. P. Sellers. The entire floor is covered by a Wilton carpet of very rich pattern, and the galleries with carpets of similar colors, presented by the

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Women's Mission Society of the congregation. The beautiful combination gas and electric fixtures of modern pattern at the pulpit, organ, on the gallery fronts and in the vestibules, are a gift from the same society.

Nine memorial windows were donated, designed by Mr. Frederick Wilson, of Philadelphia, and made by the Tiffany Company, of New York, all of exquisite beauty and wonderful workmanship. Three are historical, representing Christ inviting, Paul teaching, and Luther protesting. Three others are allegorical representations of Faith, Hope and Charity. They are represented as female figures of life size, and have been greatly admired. Three others are emblematic, but without special figures. The Hope window on the north of the pulpit is the gift of H. A. Muhlenberg, Esq., in memory of his grandfather, who was pastor of the church from 1803 to 1829. The Faith window on the south of the pulpit is in memory of the late H. H. Muhlenberg, the gift of his family. The Christ window is the gift of the living children of W. A. Arnold, in memory of those deceased. The Luther window is in memory of William Harbster, by his wife, Mrs. Ellen Harbster. The Paul window is a gift from Mrs. Emma B. Hill, in memory of her father. The Charity window was presented by Miss Katie A. Dauth. One of the emblematic windows was given by Dr. J. B. Sterley and wife in memory of her parents, the late John L. Rightmyer and wife; another in memory of Daniel Miller, deceased, by his family; and the third in memory of Dr. Bodo Otto, one of the early members of the congregation, by his descendants.

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A tenth window was subsequently placed in the center of the south side by the Women's Mission Society, as a testimonial to the pastor on the occasion of the 29th anniversary of his pastorate. It represents Christ as the good Shepherd, and was designed by the same artist and made by the same firm as the others.

F. P. Heller contributed most of the lumber used, and P. S. Ermold presented a new clock. The old lecture room on the first floor was transformed into a parlor and reading room for the use of the Young People's Association, a large part of the expense being borne also by William A. Arnold.

Liberal gifts in money to the general expenses were made by Charles Breneiser, J. Mould & Co., J. L. Bowman, and others. Steam heat was introduced, and also lighting the church with electricity, and everything done which could add to the convenience and comfort of the building, and the venerable church was transformed into a palace of beauty for its final centennial celebration.

The cost of these renovations and improvements, including the rebuilding of the steeple, was $16,000, all of which has been paid, or will be paid before the day of celebration.

The church was re-opened for services on Reformation Sunday, October 29, on which occasion the pastor preached on Ps. 45: 13, "The king's daughter is all glorious within."

The former altar, displaced by a new one of marble, was donated to the Theological Seminary at Philadelphia, and was placed in the chapel of that institution.

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Among the deaths in 1893 were those of two former vestrymen, Jacob Young, who died August 14, aged 80 years; and William H. Runyeon, on December 21, in the 56th year of his age.

The year 1894 has now been reached, and everything is in readiness for the celebration of the 100th anniversary of the completion and consecration of the old church. If nothing occurs to prevent, that celebration will take place on Trinity Sunday, May 20, and will be worthy of the congregation to which it belongs, and whose history we have written as a grateful pastor's tribute to the memorable occasion.

The arrangements for the celebration are similar to those at the pastor's quarto-centennial. Rev. G. F. Krotel, D. D., LL. D., of New York, has accepted the invitation to preach the sermon at the morning service; and Revs. M. H. Richards, D. D., R. D. Roeder, C. L. Fry, F. F. Fry and E. F. Keever, all of whom entered the ministry from this congregation, are expected to make addresses at the children's service in the afternoon, or at the service of praise in the evening.

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NOTE.

Before concluding the volume it will be interesting and useful to give the old and new charters of the congregation, and several other items which could not be inserted in the body of the book where reference is made to them. They are given as appendixes, beginning on the next page.

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APPENDIX A.

Conrad Weiser's Hymn.

Composed for the Dedication of the First Church, 1752.

(See Page 26.)

1 Jehovah, Herr und Majestæt!
Hœr unser kindlich Flehen:
Neig deine Ohren zum Gebet
Der Schaaren, die da stehen
Vor deinem heiligen Angesicht:
Verschmæhe unsere Bitte nicht,
Um deines Namens willen.

2 Dies Haus wird heute eingeweiht
Von deinem Bundes-Volke:
Lass uns, Herr, deine Herrlichkeit
Hernieder in der Wolke,
Dass sie erfuelle dieses Haus
Und treibe alles Bœse aus,
Um deines Namens willen.

3 Es halte Niemand das gemein,
Was du fuer rein erklæret:
Dies Haus soll eine Wohnung sein,
Worin man dich verehret.
Es bleibe stets ein Heiligthum
Fuer's reine Evangelium!
Um deines Namens willen!

4 Verleihe, dass es nie gebricht
An treuen Kirchen-Ræthen,
Die nach Gewissen, Amt und Pflicht
Fuer sich und Andere beten,
Damit durch ihren Dienst und Treu
Der Kirche wohlgerathen sei,
Um deines Namens willen!

5 O Majestæt, erzuerne nicht,
Dass wir uns unterwinden,
Zu bitten, dass dein Recht und Licht
Hier stetig sei zu finden!
Drum gieb uns Lehrer, die erfuellt
Mit deinem Geist und Ebenbild,
Um deines Namens willen!

6 Wenn deine treuen Knechte hier
In deinem Namen lehren,
Wenn sie erhœhen dein Panier;
Dann lass dein Volk so hœren,
Dass sich eroeffne ihr Verstand,
Ihr Wille werde ungewandt,
Um deines Namens willen!

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7 Hier œffne sich der Boten Mund,
Und triefe recht vom Fette!
Er mache Fluch und Segen kund,
Und ringe in die Wette
Mit Gott und seines Geistes Kraft,
Die ihm den Weg zum Herzen schafft,
Um Jesu Christi willen!

8 Lass, Jesu, diese Quelle sein
Ein reines Meer der Gnaden,
Darinnen unsere Kindelein
Von Erb- und Suenden-Schaden
Durch dein Verdienst, Blut, Schweiss und Tod
Errettet werden aus der Noth,
Um deines Namens willen!

Lass, Majestæt, auf diesem Platz
Die reinste Lehre bleiben,
Und deine Knechte solchen Schatz
Nach deinem Willen treiben.
Behuete uns vor Zænkerei,
Vor Sicherheit und Heuchelei,
Um deines Namens willen!

10 Das ist und bleibet ewig wahr,
Was Christi Mund gesprochen:
Wer ab- und zuthut, hat ganz klar
Des Mittlers Wort gebrochen.
Drum irret nicht, Gott læsset sich
In solcher Sache absonderlich
Nicht in die Længe spotten!

11 Lass dieses Haus die Werkstatt sein,
Worinn viel tausend Seelen
In Buss und Glauben nur allein
Mit Jesu sich vermæhlen
Durch deines Wortes Lebens-Saft
Und deiner Sacramenten Kraft,
Um deines Namens willen!

12 Gieb endlich, hœchste Majestæt
Des Himmels und der Erden,
Dass Fuerbitt, Dank, Preis und Gebet
Mag hier geopfert werden
Fuer jeden Stand der Christenheit,
Damit in alle Ewigkeit
Dein Nam' geehret werde!

13 Vor Fuer, Krieg und Wassers-Noth
Wollst du dies Haus bewahren!
Damit nach sel'gem Tod
Die Nachkommen erfahren,
Dass wir dich, wahren Gott, geliebt
Und uns in deinem Wort geuebt,
Um deines Namens willen!

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APPENDIX B.

The Old Charter, 1787.

An Act to incorporate the German Lutheran Congregation in the Borough of Reading, in the County of Berks.

SECTION I. WHEREAS, The members of the German Lutheran Congregation in the borough of Reading, in the county of Berks, have at a very considerable expense erected one church and one school house in said borough, and divers of the members of the said congregation have prayed that some persons amongst them may be incorporated for the community, that they may receive and hold grants of land and chattles, thereby to enable said congregation to erect and repair public buildings for the worship of God, for school houses and for the maintenance of the ministry, and that the same as trustees, elders and deacons may plead and be impleaded in any suit touching the premises and to have perpetual succession. AND WHEREAS, It is just and right, and also agreeable to the Constitution of this Commonwealth, that the prayer of said petition be granted;

SECTION II. *Be it therefore enacted*, and it is hereby enacted by the representatives of the freeman of the Commonwealth of Pennsylvania, in General Assembly met, and by the authority of the same: That Henry Hahn, the elder; Michael Krause and Christian Merkel, Jacob Zoll, John Strohecker and Michael Bush, elders; Matthias Babb, Henry Spengler, Christopher Reightmeyer, Jacob Leitheuser, John Shoemaker and Henry Hahn, the younger, deacons of said German Lutheran Congregation above mentioned, in the county aforesaid, and their successors duly elected and nominated in their place and stead, be and they are hereby made and constituted a corporation and body politic, in law and in fact, to have continuance forever by name, style and title of: "The Trustees, Elders and Deacons of the German Lutheran Congregation in the borough of Reading, in the county of Berks."

SECTION III. And be it further enacted by the authority aforesaid, that the said corporation and their successors by the name, style and title aforesaid, shall forever hereafter be persons able and capable in law to purchase, take, hold and enjoy any messuages or tenements, houses, buildings, lands, rents, annuities or any other hereditaments in fee simple and forever or for term of life or lives or in any other manner so as the same exceed not at any time the clear yearly value or income of five-hundred pounds, lawful money of Pennsylvania, to be taken and esteemed exclusive of the monies arising from the letting of the pews, and the contributions belonging to the said church, and also exclusive from the monies arising from the opening of the burial grounds; and further that the said corporation may take and receive any sum or sums of money, or any manner or portion of goods and chattels, that shall be given or bequeathed to them by any person or persons, bodies politic or corporate capable to make a bequest or gift thereof, and also that the said corporation and their successors shall and may give, grant, demise or otherwise dispose of all or any of the messuages or tenements, houses, buildings, lands, rents, annuities or any other hereditaments as to them shall seem meet (excepting the site of the house of public worship, burial ground or grounds, parsonage-house or houses, school-house or houses) for repairing or rebuilding the house of public worship, parsonage-house or school-house aforementioned and not otherwise.

SECTION IV. *Provided always*, and be it further enacted by the authority aforesaid, that in making sale or disposition of any part or parcel of the real estate of the said corporation, the consent and concurrence of the major part of the regular members of said congregation, who shall have been enrolled as stated worshippers with said church for not less than the space of one year shall be had and obtained.

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SECTION V. And be it further enacted by the authority aforesaid, that all and every such lands, tenements, hereditaments, money, goods and chattels which may at any time before or after the passing of this Act have been or shall be devised, given or granted to the church above named in the said town (now borough) of Reading, or to any person or persons in trust for them, shall be and remain, and they are hereby declared to be vested in and shall remain in the peaceable and quiet possession of the corporation according to the true intent and meaning of such devise or devises, gift or gifts, grant or grants.

SECTION VI. And be it further enacted by the authority aforesaid, that the said corporation and their successors by the name of "The Trustees, Elders and Deacons of the German Lutheran Congregation in the borough of Reading, in the county of Berks," shall be able and capable in law to sue and be sued, plead and be impleaded in any court or courts before any judge or judges, justice or justices, in all and all manner of suits, complaints, causes, matters and demands of whatsoever kinds, nature or form they may be, in as full and effectual a manner as any other person or persons, bodies politic and corporate in this commonwealth may or can do.

SECTION VII. And be it further enacted by the authority aforesaid, that the said corporation and their successors shall have full power and authority to make, have and use one common seal, with such devise or devises and inscription as they shall think proper, and the same to break, alter or renew at their pleasure.

SECTION VIII. And be it further enacted by the authority aforesaid, that the said trustees, elders and deacons, and their successors or a majority of them, with the concurrence of their pastor or minister for the time being, be authorized and impowered from time to time to make rules, by-laws and ordinances, and to do everything needful for the government and support of the secular affairs of said church. *Provided always*, That the said rules, by-laws and ordinances be consonant to the usages and customs of said church, and not repugnant to the laws of this commonwealth.

SECTION IX. And be it further enacted by the authority aforesaid, that the said corporation shall consist of thirteen members, namely, the parson or minister for the time being, three trustees, three elders and six deacons, called and known by the name of "The Trustees, Elders and Deacons of the German Lutheran Congregation, in the borough of Reading, in the county of Berks," and who shall be chosen by a majority of such members of said congregation as have a right to vote therein, according to the enrolment as stated worshippers as aforementioned.

SECTION X. And be it further enacted by the authority aforesaid, that the said Henry Hahn, the elder: Michael Krause and Christian Merkel, the present trustees; Jacob Zoll, John Strohecker and Michael Bush, the present elders; Matthias Babb, Henry Spengler, Christopher Rightmeyer, Jacob Leitheuser, John Shoemaker and Henry Hahn, the younger, the present deacons, hereby incorporated, shall be and continue as aforesaid, until they be removed in manner following, that is to say, one-third part in number of each of them shall cease and discontinue, and their appointment determine on the first Monday in the month of April, which will be in the year of our Lord one thousand seven hundred and eighty-eight, upon which day a new election shall be had and held for so many others in their stead and place by a majority met and qualified agreeable to the purport, true intent and meaning of this act to vote and elect as aforesaid. And on the first Monday in the month of April, in the year following, the second third part in number of each of the said trustees, elders and deacons herein named shall in like manner cease and discontinue and their appointment determine, and a new election to be had and held of so many others in their place and stead; and in like manner on the first Monday in the month of April in the year then next following, the last third part of each of the said trustees, elders and deacons, shall in like manner cease and discontinue and their appointment determine, and a new election of said appointment to be had and held in manner aforesaid on the first Monday in the month of April in each and every year forever, so that no person or persons shall be or continue a trustee, elder or deacon of said church for any longer time than three years together, if not re-elected.

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SECTION XI. And be it further enacted by the authority aforesaid, that in case of death or a removal of the parson or minister of said congregation, and until another parson or minister shall be duly appointed and approved for said congregation, agreeable to former customs, methods and usage, they, the said trustees, elders and deacons, shall have the same powers and authorities as are herein vested in the whole corporation, or in case of death, refusal or removal of one or more of the trustees, elders and deacons, the said corporation shall at any time whenever the same shall happen, have power to elect, appoint and choose any other trustee or trustees, elder or elders, deacon or deacons, as the case may be, and the person or persons no nominated and appointed to continue in said office for and during the time the person or persons, he or they were elected for, should or could have remained and continued, and no longer.

SECTION XII. *Provided always*, That the persons belonging to said church, who are in and by this act authorized and empowered to elect, shall and may be at liberty to re-elect one or more of said trustees, elders or deacons, whose time shall have expired on the day of the annual election whenever and so often as they shall think fit.

Signed by order of the House,

THOMAS MIFFLIN, *Speaker.*

Enacted into a law at Philadelphia, on Monday, the tenth day of September, in the year of our Lord, one thousand seven hundred and eighty-seven. (September 10th, A. D. 1787.)

PETER ZACHARY LLOYD,

Clerk of the General Assembly.

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APPENDIX C.

Additional Names of Contributors to the Building of the Present Church Edifice.

CONTINUED FROM PAGE 112.

John Hartman,
Christian Merkel,
George Eckert,
John Meyer,
John Gross,
Hartman Weyl,
Conrad Fasig,
Philip Fasig,
George Bauer,
Conrad Geist,
George Shumacker,
Peter Arnold,
William Hottenstein,
Dewald Miller,
Jacob Stehle,
Abraham Witman,
Jacob Bauer,
George Haas,
Franz Weichard,
Benjamin Leinbach,
Christoph Neidle,
Adam Drinkhaus,
John Egle,
Henry Homan,
Conrad Schmehl,
Andrew Fuchs,
John Keim,
Conrad Feger,
Daniel Crist,
William Machmer,
William Till,
Henry Fleisher,
Henry Lillig,
Adam Kantner,
Isaac Ermel,
Henry Steils,
John Cenle,
Martin Sackman,
Bastian Algeier,
Henry Diehl,
George Reitmyer,
Balzer Henrici,
Regina Meyer,
Joseph Alter,
Fred Haussman,
Peter Rapp,
Peter Felix,
John Gutman,
Peter Gutman,
Peter Huber,
Henry Hafta,
Jacob Schwally,
Adam Rapp,
George Schumacker,

George Marx,
George Pflieger,
William Mannerback,
Peter Feder,
John Spicker,
John Walter,
Peter Miller,
Samuel Feder,
Jacob Merkel,
John Kidd,
George Hauss,
Christian Kemrer,
Jacob Brecht,
Benjamin Spicker,
Jacob Peteri,
Henry Vondershliers,
James Scull,
Elias Reize,
John Frey,
Philip Weiss,
Daniel Leibo,
John Mesterd,
Andrew Fichthorn,
Jacob Kiess,
Christoph Wiskeman,
Christian Berrenstein,
Jacob Hoff,
Daniel Elster,
Melcher Haffa,
Anthony Fricker,
Gebhard Wigeman,
George Iaeger,
William Dibm,
Lorentz Fix,
Isaac Levan,
Gottlieb Christein,
Philip Miller,
Gotfried Becker,
Catharine Fix,
Jacob Kast,
John King,
John Fuchs,
Gotfried Gerlost,
Maria Fix,
Nicholas Dick,
Christoph Schreffler,
George Seltz,
Jacob Dorst,
Stephen Koch,
Christian Nagle,
Gotlieb Strohecker,
John Folweiler,
John Welde,
Christian Graft,

Michael Brecht,
Gotfried Lehman,
John Gossler,
Henry Schultze,
Casper Hess,
Adam Krauser,
Philip Berlet,
Jacob Hubley,
Martin Hausman,
Peter Brecht,
Nicholas Seltzinger,
Daniel Beuerley,
Adam Reitmeyer,
Peter Diehm,
Philip Ruppert,
Henry Braun,
John Kendall,
Dewald Beyer,
Conrad Stier,
Christoph Dihm,
Daniel Rose,
William Wisler,
Peter Gross,
William Zoll,
Philip Krug,
Charles Buchur,
Daniel Messersmith,
Michael Seltzinger,
George Fix,
Ernst Griess,
Henry Bitting,
Jacob Iaeger,
Casper Hiener,
Balzer Hotterheimer,
John Egle,
Henry Settle,
John Guthard,
Michael Bartoloma,
Henry Baum,
John Klinger,
William Gross,
Nicholas Scherrer,
Sibila Lutz,
George Preis,
John Schnell,
John Notz,
Jacob Dick,
Maria Dick,
Christina Fuchs,
Hartman Leitheiser,
Jacob Beger,
William Boos,
Jacob Klingman,
Eila Shaaber,

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John Harst,
George Herrd,
George Wunder,
George Funck,
Paul Berlet,
John Kirs,
Adam Drinkhaus,
Jacob Biehler,
Abraham Clamants,
Peter Frely,
Jacob Malizberger,
Ludwig Pantzler,
Dewald Knor,
Daniel Schultz,
Peter Aurnand,
Peter Baum,
William Coleman,
Isaac Adams,
George Kelchner,
John Eckert,
Philip Schmit,
Jacob Faust,
Rudolph Lampe,
Henry Spengler,
John Kloss,
Isaac Adam,
Ulrich Kissinger,
Frantz Schalter,
Henry Wetz,
Conrad Mohr,
William Lewis,
John Gaul,
Peter Haas,
John W. Satler,
Henry Betge,
Andreas Conrad,
Jacob Wicklein,
Conrad Mohr,
John Klingman,
Henry Dritt,
Jonathan Ringler,
Nicholas Mosser,
William Knor,
Samuel Filbert,
George Schrack,
Edward Regel,
Martin Schreffler,
Samuel Wullison,
Balser Gebr,
Martin Schaffer,
George Babb,
John Haheracker,
Peter Richard,
Nicholas Scheffer,
Henry Wolff,
Philip Emrig,
Peter Hartman,
John Weidenhamer,
Paul Grosslob,
Henry M. Barr,
Michael Hartman,
Henry Hoffmeister,
Philip Seidel,
Jacob Schneider,
Michael Lutz,
Andrew Etzel,
Michael Brobst,
Christoph Geiger,
Frederick Himminger,

Fred Sasaman,
Christoph Geier,
John Borckhart,
Bastian Mereheimer,
Christoph Dillman,
Michael Buch,
Michael Spatz,
Simon Mathery,
Philip Klinger,
Nicholas Lutz,
Philip Kramer,
Henry Wolf,
Jacob Fichthorn,
Nicholas Arnold,
Daniel Phillippi,
Andrew Eisenbeis,
Nicholas Adam,
John Gerber,
Philip Schatz,
Samuel Hoch,
Casper Thiell,
Michael Moster,
John Hibner,
Samuel Schwartz,
Adam Spangler,
Conrad Schaab,
George Iaeger,
Lorentz Haas,
John Kissinger,
Ebrhard Rihm,
John Zerbe,
Ludwig Huett,
Jacob Harris,
Lorentz Matz,
Philip Huett,
Jacob Ox,
Frederick Fuhrman,
Bernd Wendel,
John Prinsz,
Michael Hoffman,
George Hoffman,
Jacob Steinmetz,
Adam Gessler,
John Sniter,
Elizabeth Leibrandt,
William Strunck,
Henry Senger,
Mathes Rolandt,
Kraft Hiener,
Christoph Bach,
Thomas Beid,
Philip Nagel,
Benjamin Rittenhaus,
Catharine Krauss,
Samuel Gutman,
Thomas Wagner,
Frederick Strobecker,
Nicholas Lotz,
Engel Schreder,
John Kachel,
John Reitter,
Margaret Bingaman,
Jacob Koch,
Frederick Stieff,
Henry Will,
Susanna Weltfed,
Benhard Beyer,
Henry Reimer,
Jacob Brecht,

Alexander Eisenbeis,
Henry Phillippi,
Mrs. M. Jung,
Conrad Braun, jr.,
Philip Schultz,
Casper Madery,
Thomas Straub,
Jacob Settely,
Adam Koch,
Christoph Eulers,
William Heidekam,
Gotlob Jungman,
Philip Nagel,
Val. Eilert,
David Fuchs,
John Spohn,
George Engelhart,
William Campbell,
John Schomo,
Anthony Musgennag,
Christoph Gernand,
Henry Orwig,
Daniel Ludwig,
John Bishop,
Henry Schneider,
Balzer Krauser,
Jacob Ritchard,
Casper Weist,
Joseph Warner,
Jacob Seifardt,
George Seifardt,
Nicholas Bauer,
Jacob Huett,
Dieter Fernssler,
Ulrich Hoffer,
Frederick Diesz,
Christian Breidenstein,
Adam Lodwig,
John Puhrman,
John Berkley,
Isaac Diesen,
Andrew Greiner,
William Schoener,
Peter Breiner,
John Rau,
Balser Schultz,
Daniel Risser,
Elizabeth Dissler,
William Hau,
Michael Schlonecker,
John Gultin,
Daniel Leinbach,
William Hiester,
John Diessler,
John Geist,
Matthias Baleb,
Henry Haller,
Robert Copland,
William Witman,
Isaac Eby,
John Graul,
Conrad Lutz,
Robert McColl,
Jacob Haack,
Michael Jeich,
David Rautenbush,
William Riesser,
Henry Gring.

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APPENDIX D.

The Present Charter of Trinity Lutheran Church, Reading, Pa., 1888.

I. The existing members are hereby made, constituted and continued a corporation and body politic in law and in fact, and to have perpetual continuance by the name and style of TRINITY LUTHERAN CHURCH OF THE CITY READING.

II. The said corporation is formed for the purpose of the worship of Almighty God according to the faith, doctrines, discipline and usages of the Evangelical Lutheran Church. It receives and adheres to the canonical books of the Old and New Testaments, as the revealed Word of God and the only rule of faith and life, and to the Confessions of the Evangelical Lutheran Church, especially the Unaltered Augsburg Confession and Luther's Small Catechism, as a correct and faithful exposition of the Divine Word, to which rule and confessions all instructions in the church, the schools and family shall be conformed, and by which all questions of doctrine shall be decided, and with which all books of worship and instruction in the congregation and school shall accord.

III. Said corporation and its successors, by the name, style and title aforesaid, shall forever hereafter be able and capable in law to have, purchase, take, receive and hold lands, tenements, rents, annuities, franchises and other hereditaments which at any time heretofore have been granted, bargained, sold, released, devised or otherwise conveyed to the said congregation, or to any other person or persons for their use, or in trust for them, and the same are hereby vested and established in the said corporation and its successors forever, agreeably to their original use and intention, and the said corporation and its successors are hereby declared to be seized and possessed of such estate and estates therein as in and by the respective grants, bargains, sales, releases, devises or other conveyances thereof, is or are declared, limited or expressed.

And the said corporation and its successors as aforesaid, at all times hereafter, shall be capable and able to purchase, have, receive, take, hold and enjoy in fee simple, or for any less estate, any lands, tenements, rents, annuities, liberties, franchises and other hereditaments by the gift, grant, bargain, sale, release or devise of any person or corporation capable and able to make the same; and to take and receive any monies, goods or chattels that shall be given or bequeathed to it by any person or corporation capable or able to make a gift or bequest thereof.

Provided that the yearly income of said corporation, other than that derived from real estate, pew rents and church contributions, shall not exceed the sum of $10,000.

And the said corporation and its successors are hereby authorized and empowered to grant, bargain, sell, convey, demise and to farm, let, or otherwise dispose of the estate, real and personal, of the corporation, as the said corporation may, by its by-laws, direct.

IV. The said corporation and their successors, by the name and style aforesaid, shall be able and capable in law to sue and be sued, plead and be impleaded in any court or courts, before any judge or judges, justice or justices, in all manner of suits, complaints, pleas, causes, matters and demands of whatsoever kind, nature or form they may be, in as full and effectual a manner as any other person or persons, bodies politic or corporate, within this commonwealth may or can do.

V. The said corporation and their successors shall have full power and authority to make, have and use one common seal, with such device and inscription as they shall think proper, and the same to break, alter or renew at their pleasure.

VI. The said corporation shall be represented by a Vestry (or church council), consisting of the pastor (who shall be president *ex-officio* of the corporation and of the Vestry), six elders and nine deacons, all of whom

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shall be chosen by ballot from among the communicant male members of the congregation, who are not under twenty-one years of age. The first election under this Charter shall be held on Easter Monday, A. D. 1888, at which time the full number of elders and deacons shall be chosen, viz.: Two elders and three deacons to serve for one year, two elders and three deacons to serve for two years, and two elders and three deacons to serve for three years. The subsequent elections shall be held on Easter Monday in each and every year, at such place and hour as the Vestry shall appoint, at which time two elders and three deacons shall be chosen by ballot, and every vestryman thus chosen shall serve for three years, and at the end of his term may be re-elected, and in all cases where the votes may be equal for two or more candidates, the preference shall be decided by the Vestry when met for that purpose. In case of a vacancy occurring from any cause in the office of elder or deacon, the remaining members of the Vestry shall have power to fill the same by the appointment of another person to serve for the unexpired term of the person in whose stead he is appointed. All vestrymen shall be duly installed according to church usages before entering on the duties of their office, and the present Vestry shall continue in office until their successors are elected as above provided.

VII. The said corporation shall have power and authority, whenever a vacancy occurs in the pastorate, to elect a pastor; which election shall be by ballot, for or against the person placed in nomination by the Vestry, and two-thirds of the votes cast by the qualified members of the congregation shall be necessary to elect him; and no person shall be called or installed pastor of the congregation unless he is a member in good standing of an Evangelical Lutheran Synod, and receives and adheres to the doctrinal basis of the congregation as set forth in Sec. II of this Charter; and no pastor shall be dismissed except by a vote finally taken of the qualified members of the congregation, in which a majority of the votes cast shall be for his dismissal.

VIII. All elections held by the congregation shall be conducted by not less than two inspectors appointed by the Vestry, who shall receive the ballots, keep a list of the voters, count the votes and certify the result in writing over their signatures, and return all papers connected with the election to the president or secretary of the Vestry without delay.

IX. The members of the Vestry, or two-thirds of them, shall have power to make from time to time such by-laws and rules as in their judgment may prove most conducive to the good government and discipline of the congregation; *Provided always*, That such by-laws and rules be not contrary to this charter, nor repugnant to the constitution and laws of this State or of the United States.

RULES AND BY-LAWS.

I.—Of the Pastor.

1. The pastor is the official head of the congregation, and all members and associations connected therewith shall show him the defference and respect due his position, and give proper attention to his admonitions, recommendations, counsels and advice.

2. He shall have supervision and control in all matters pertaining to public worship and religious instruction, and no innovations or important changes shall be made in these things, either in the congregation or its schools, without his approval and consent.

3. It shall be his duty to conduct the public worship of God, to preach the Word, to administer the Sacraments, to visit the sick and comfort the distressed, to bury the dead, and fulfill all the offices and duties attached to the ministry of the gospel. He shall conduct his preaching, teaching and official acts in conformity to the doctrinal position of the congregation as set forth in Section II of the Charter, and shall hold the same synodical connection as the congregation.

4. He shall keep a correct record of his ministerial acts in books provided by the congregation for this purpose, and shall deliver said records to the Vestry whenever his office as pastor shall cease.

5. As president of the Vestry he shall attach his signature, with the seal of the corporation, to such papers and documents as the Vestry may determine. He shall also have charge of the deeds, policies and other valuable papers of the corporation, unless otherwise provided for.

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6. He shall give his undivided time and attention to the duties of his office, and shall not have charge of any additional congregation, nor engage in any other occupation (excepting such as may be assigned him by Synod) without the consent of the Vestry.

II.—Of the Vestry.

1. The Vestry is the chief governing body in the congregation and shall have supervision and jurisdiction over all schools, societies and associations within the congregation, with the right to veto any acts or laws of such organizations which they deem improper or injurious to the interests of the church.

2. In all meetings of the Vestry no distinction shall be made between elders and deacons, but all shall have equal rights and authority. Eight members shall constitute a quorum for the transaction of business.

3. Regular meetings of the Vestry shall be held on the last Monday evening of each month. Special meetings may be called at any time by the president, and shall be called when requested by five members thereof. The first regular meeting after the newly elected members have been installed after Easter, shall be the annual meeting for the election of officers, appointment of standing committees, and auditing of accounts.

4. The pastor shall be the president *ex-officio* of the Vestry, and shall have a voice and vote, the same as the other members, in all questions and business before them. He shall have charge of the seal of the corporation and affix it to such papers as the Vestry may direct, and perform such other duties as usually pertain to his office. In case of a vacancy in the pastorate, the Vestry shall appoint from their own number a president *pro tempore*.

5. The officers to be chosen at the annual meeting of the Vestry shall be a secretary, a treasurer of the funds of the congregation, a treasurer of the benevolent contributions, and a superintendent of the cemetery, who shall hold their offices until the next annual election, unless otherwise ordered.

6. It shall be the duty of the secretary to keep an accurate record of the proceedings at all meetings of the Vestry, and an alphabetical list of members of the congregation qualified and entitled to vote at congregational elections. He shall draw all orders on the treasury as the Vestry shall direct.

7. The treasurer of the congregation shall have charge of all funds belonging to the corporation, excepting such as shall be otherwise provided for, and shall deposit them in his name as treasurer of the corporation in such bank as the Vestry shall approve, and shall pay out money on orders passed by the Vestry and signed by the secretary. He shall present a statement of the condition of the treasury at each regular meeting of the Vestry, and shall present his accounts and vouchers for audit at the close of his annual term of office, or oftener if so directed by the Vestry.

8. The treasurer of the benevolent fund shall have charge of all money contributed for benevolent purposes. He shall keep them in his name as treasurer in such bank as the Vestry shall approve, and pay them out only on order of the president, and shall submit his accounts for audit at the end of each year, or oftener if so directed by the Vestry.

9. The superintendent of the cemetery shall have charge of the cemetery on Neversink Hill, sell lots, receive rents and burial fees, and give permits for the digging of graves and burials, and see that the rules and regulations pertaining to the cemetery are observed. He shall receive such compensation as the Vestry may determine, and pay over the income of the grounds to the treasurer of the congregation, and submit his accounts for audit annually or whenever required by the Vestry.

10. The Vestry shall elect or appoint the organist, sexton and other persons whose services may be needed from time to time, upon such terms and conditions as may be deemed just and best for the interests of the congregation.

11. Five standing committees of three members each shall be appointed by the president at each annual meeting of the Vestry, as follows:

(*a.*) A *Committee on the State of the Congregation*, whose special duty it shall be to see that regular services are held, and the pulpit supplied with proper clergymen when the pastorate is vacant; that peace, harmony and order are maintained, and that the musical part of public service is rendered in an appropriate and proper manner, and to this end the organist or music director shall regard their advice and counsel.

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(*b.*) A *Pew Committee*, whose duty it shall be to rent pews, and receive the revenues therefrom and also the annual membership dues, and pay the same to the treasurer of the congregation. With the consent of the Vestry they may appoint persons to receive or collect such rents and revenues on such terms as may from time to time be agreed upon.

(*c.*) A *Committee on Church Property*, whose duty it shall be to see that the church, chapel, parsonage, cemetery and other properties belonging to the congregation are kept in good repair; that the sexton fulfils his duties, and that the necessary supplies of coal, etc., are procured.

(*d.*) A *Finance Committee*, whose special duty shall be to see that any debts incurred are provided for or diminished, and that the current revenues of the congregation be sufficient to meet the necessary current expenses. They shall also have the right to inquire concerning the bank accounts of the several funds belonging to the congregation.

(*e.*) A *Committee on Benevolence*, whose duties shall be so see that proper arrangements are made for collecting the benevolent contributions of the congregation; that the wants of any regular members of the congregation who may be in need are relieved, and that the annual quota asked by Synod be secured and sent.

12. The Vestry shall appoint a delegate to represent the congregation in the annual conventions of the Synod, and his necessary expenses shall be paid.

13. It is the duty of the Vestry to see that the pastor receives an adequate support and that it is promptly paid in regular installments, so that he may give his undivided attention to the duties of his office.

14. It shall be the duty of the Vestry to admit to membership such persons who shall make application and whom, either on the recommendation of the pastor or after proper examination, they find possessed of the proper qualifications.

15. It shall be the duty of the Vestry also to administer the discipline of the church on such members who refuse to fulfil their duties, lead inconsistent lives or hold fundamental errors. To this end they shall have power to cite before them any member of the church, either to answer charges alleged against them, or to give testimony if the case may require it.

16. In all cases of discipline it shall be the duty of the Vestry, first privately through the pastor or one of the elders, to admonish the offending member (excepting cases of flagrant sin); then to call such member to an account, and when these measures are found ineffectual, to suspend or excommunicate such member from church privileges.

17. It shall also be the duty of the Vestry to restore to full membership persons thus disciplined whom they shall judge have sincerely repented and reformed.

18. The order of business at the regular meetings of the Vestry shall be:

1. Prayer.
2. Minutes Read and Approved.
3. Reports of Standing Committees.
4. Reports of Special Committees.
5. Unfinished Business.
6. New Business.
7. Orders on the Treasury.
8. Adjournment.

19. Besides the duties as members of the standing committees to which they are assigned, the elders shall assist the pastor in the government and discipline of the church, in preserving peace and harmony among the members, and in promoting the religious instruction of the young through the catechetical classes and Sunday Schools of the congregation; and the deacons shall attend all public services, assist persons in securing seats, lift the collections and keep an account of the same, and see that good order and behaviour are maintained.

20. It shall be the duty of both the elders and deacons to set before the church exemplary conduct, both in their official duties and in private life; and for failure in either respect they may be deprived of their office by a two-thirds vote of the Vestry.

III.—Of Members.

1. Persons possessing the proper qualifications are received into membership by baptism and confirmation after suitable instruction and exam-

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ination, or, if already confirmed, by a letter of honorable dismissal or transfer from the congregation with which they were formerly connected; or, where such transfers cannot be procured, by a vote of the Vestry.

2. The rights and privileges to which faithful members are entitled shall be: To participate in all the public services of the church and especially in the Holy Communion; to act as sponsors in baptism; to vote at congregational elections as specified in Section 5; to call for the pastor's services when needed; to apply for relief in poverty or want; to receive a certificate of honorable dismissal to another congregation; and the use of the church for the funeral service and a grave within the free part of congregation's cemetery, when dead.

3. Every member of the church shall pay one dollar annually to the treasury of the church as a membership fee, in addition to what they may pay for pew rentals, or in benevolent and other collections. The right to vote, the free use of the church for funeral service or cemetery for burial, and the right to a certificate of honorable dismissal, are forfeited when such membership fee remains unpaid for two or more successive years.

4. Besides the regular payment of their church dues, it shall be the duty of every member of this church to attend regularly the public services on the Lord's day, to commune not less than once every year, to have their children baptized in infancy and trained in the knowledge and fear of the Lord, to contribute their proper share in the various benevolent enterprises of the congregation, to avoid all evil places and unchristian associations, and to be consistent and godly in their lives and conduct. For wilful and repeated violations of these duties, any member may be deprived of their membership by a vote of the Vestry.

5. The qualified voters at congregational elections shall be the male members of the church who are not under twenty-one years of age, who have communed within two years preceding the election, and are not more than two years in arrears for their membership fee. No person who has allowed his membership to lapse for a number of years shall be allowed to vote until after the second annual payment of his membership fee has been made.

6. No certificate of honorable dismissal shall be granted any member until all arrearages due the congregation from such member have been paid, unless the Vestry shall otherwise determine.

7. Public meetings of the members of the church for the transaction of business may be called at any time by the Vestry, when in their judgment such meeting is advisable, and the Vestry shall call such meetings when requested by twenty-five qualified voters of the congregation, or when so advised by the Synod.

IV.—Of the Church Building and Pews.

1. Pews or sittings therein shall be rented by the pew committee to members or other proper applicants at such rates as the Vestry shall from time to time determine. Such rental, however, shall not give the holder absolute control thereof, but the Vestry reserves the right to set apart any pews for special purposes on special occasions, and to put visitors and others into the unoccupied parts of all pews.

2. Pew rents and membership fees are payable to the pew committee at the Vestry room on the first Monday of January and July in each year. Pews are forfeited when the semi-annual rent remains unpaid longer than eighteen months.

3. A permit signed by the secretary of the Vestry shall be required for the use of the church for funerals. A charge of three dollars for such use of the church shall be made in the case of persons who are not members or whose membership fees have not been paid for two years previous to their death.

4. The church building shall not be used for any purpose other than the regular meetings and religious services of the congregation, without the consent of the Vestry.

V.—Of the Cemetery.

1. Burial lots in the cemetery on Neversink Hill shall be sold to members of the congregation, or other proper persons, at such prices and terms as the Vestry shall from time to time determine.

2. Members of the congregation who are not in arrears for membership fees shall have the right of burial on the *free ground* without other

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charge than the sexton's fees. All other persons using the free ground shall pay from $1.50 to $5, according to the age of the person buried, in addition to the sexton's fees.

3. Permits for burials must be obtained from the superintendent before graves can be made, and he is authorized to receive all payments for graves, as well as money paid for burial lots and to deliver deeds therefor.

4. No burials shall take place in the cemetery on Sundays, except in cases of extreme necessity, of which the president of the Vestry and the superintendent shall be the judges.

5. No sale or transfer of lots shall be made without the consent of the Committee on Church Property.

6. Lot holders are bound to keep their ground in the cemetery in good order at their own expense, in failure of which the superintendent is authorized to have such work done, and to collect the expenses thereof from the lot holders as a debt due the corporation.

7. The sexton or person in charge of the cemetery grounds is authorized to eject therefrom any person guilty of misdemeanor or improper conduct within the cemetery limits, or of plucking plants or defacing or in anywise injuring anything therein.

VI.—Of Alterations and Amendments.

1. These by-laws and rules may be altered, amended or changed by a two-thirds vote of the members present at any regular meeting of the Vestry, provided notice of such change was given at a previous regular meeting.

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APPENDIX E.

Official Lists and Present Organization.

We give below several lists of those who have held office or prominent positions in the congregation, and the present officers of the various organizations. The list of pastors has already been given in the headings of the chapters in the Table of Contents.

SCHOOLMASTERS AND ORGANISTS.

John Fleisher, 1762-1782.
Paul Fuegner, 1782-1783.
Danl. Staudt, 1784-1820.
Christ. Deininger, 1820-1830.
E. Jona. Deininger, 1830-1834.
Const. J. Deininger, 1834-1861.

ORGANISTS.

Miss Amanda Rightmyer, 1861-'63.
Rev. J. H. Eberman, 1863-1864.
Ed. A. Berg, 1866-1873.
Alb. Ritter, 1873-1882.
Wm. Benbow, 1883-1885.
Ed. A. Berg, 1885-1890.
Wm. Benbow, 1891——

SUPERINTENDENTS OF THE SUNDAY SCHOOL.

E Jona. Deininger, 1829-1842.
Rev. F. A. M. Keller, 1842-1850.
Geo. W. Oakley, 1851-1857.
W. H. Livingood, 1858-1860.
Sol. L. Moser, 1861-1865.
Rev. J. Fry, 1865-1867.
P. S. Ermold, 1868-1880.
H. M. M. Richards, 1881——

The following have served as VESTRYMEN during the present pastorate.

Jos. Henry,
H. H. Muhlenberg,
Jos. Ritter,
D. B. Brunner,
Sol. Deem,
And. Fichthorn,
I. R. Fisher,
H. J. Rhoads,
W. S. Young,
John McKnight,
J. Kissinger,
J. L. Boyer,
L. Worley,
W. A. Arnold,
L. H. Liess,
C. M. Roeder,
M. L. Montgomery,
Chas. Hahn,
W. S. Rapp,
J. Hagenman,
J. I. Kline,
E. W. Gilbert,
A. N. Kissinger,
H. G. Young,
T. B. Illig,
C. H. Schaeffer,
G. O. Runyeon,
M. S. Palm,
W. S. Mohr,
Jacob Young,
A. W. Potteiger,
J. Kauffman,
J. C. Strohecker,
H. Maurer,
G. W. Knauer,
E. Burkholder,
Adam Fox,
P. S. Ermold,
Adam Kutz,
F. J. Grotevent,
L. Templin,
C. H. Richards,
H. W. Swavely,
Isaiah Hoyer,
J. K. Grim,
J. A. Stout,
J. P. Sellers,
A. Barr,
J. H. Lutz,
W. H. Hafer,
H. A. Heckman,
W. A. Sands,
A. S. Esterly,
E. S. May,
G. W. Darrah,
F. P. Heller,
J. H. Leippe,
Sol. L. Moser,
Levi Boyer,
Isaac Dierolf,
W. Donahauer,
J. D. Maurer,
W. M. Schwartz,
W. H. Runyeon,
Saml. Buch,
J. K. Spang,
F. B. Laucks,
N. Brossman,
G. W. Grant,
D. Ermold,
E. C. Eben,
J. H. Spohn,
H. Eisenbise,
E. F. Keever,
S. E. Stout,
J. D. High,
H. J. Fisher,
J. H. Boyer,
I. S. Fry,
J. D. Sanders,
J. P. Muthart,
M. E. Roeder,
H. F. Hahn,
J. S. Seaman,
H. S. Umbenhauer.

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PRESENT ORGANIZATIONS.

I.—THE VESTRY.

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H. G. Young.	M. S. Palm,	J. I. Kline, Receiver Pew Rents.
	H. J. Fisher,	W. Benbow, Organist.
	J. H. Leippe,	F. B. Stettler, Sexton.
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H. W. Eisenbrown, Treas.
Geo. F. Eisenbrown, Librarian.
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Ed. Boyer, " "
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Sam'l A. Miller, Ass't Librarian.
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Emma Zieber, Organist.

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Jenny Fry,	Emma Coxell,	Jerome L. Boyer,
Mina Christoph,	Henry Heckman,	E. C. Eben,
Alice Roeder,	Sallie Leitheiser,	O. Sanders,
Emma Markley,	Lily Henninger,	Anna Bushong,
George Jones,	Amanda Stout,	Cornelia Fry,
Sue Bristley,	Mary Worley,	Sarah Keen,
Lizzie Miller,	Frank B. Hain,	Barbara Rush,
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Sophia Young,	Reuben Heckman,	Wm. Benbow.
Minta Richards,		

SUPPLY.

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Hannah Wicklein,	S. N. Potteiger,	

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Alice H. Goodhart, Assistant.
Hannah E. Fichthorn, "

Mrs. Wm. Benbow, Assistant.
Florence Singer, Organist.

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Mrs. Lewis Dauth, Assistant.
Mrs. Aaron Yocom, "
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Hannah M. Yocom, "
M. Ida Yocom, Organist.
Alice Markley, Treas.

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Katie Winters, Ass't "
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Naomi Eschelman, Organist.

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Annie Harner,
Charles M. Richards,
Naomi Eschelman.

E. S. May, Superintendent, Peace Sunday School.

Mary G. Fry, Inf. Dep't, Hope Sunday School.

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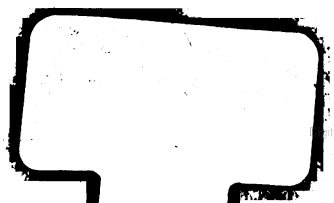
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